

LESSONS ON MANNERS

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Lessons on Manners

ARRANGED FOR
GRAMMAR SCHOOLS, HIGH SCHOOLS
AND ACADEMIES

BY

JULIA M. DEWEY

*Author of "How to Teach Manners" and
"Ethics for Home and School"*

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INTRODUCTION

IF every teacher were an ideal, with time and opportunity to make herself an unconscious illustrator of all the various small details that constitute a code of politeness, and if, in turn, these details could be unconsciously apprehended by the pupils, there would be little need for the existence of a book on manners. Doubtless the perfect method of inculcating manners and morals consists in an ideal teacher able to create an ideal environment, and to stamp her own ideal attributes so deeply and indelibly upon her pupils as to make them invulnerable to the degrading influences of the street, the wretched home, or any other adverse condition of life into which they may come. In accordance with this theory a noted teacher of ethics, in opposing the formal teaching of this subject to children, advises that they be "led into those blind but holy ways that make goodness easy." It is a gracious thought gracefully expressed, but impracticable in the extreme. It is like shooting over the mark. Conditions are far from perfection. The school is a limited environment, and the teacher's opportunity for carrying out the ideal method is correspondingly small. While the unconscious influence

of the goodness and grace of manner of the teacher should not be unappreciated in its effect upon the pupil, under existing circumstances it does not do away with the need of direct instruction. Even in the good home parents will testify that it takes not only example but "line upon line and precept upon precept" to inculcate good manners with their under-structure of good morals. A system that has made for righteousness so effectually in the family ought not to be disregarded in the school.

Emerson has said that "a beautiful behavior gives a higher pleasure than statues or pictures." Granting the truth of this statement, manners taught as the outward expression of "high thoughts seated in a heart of courtesy" outrank in importance many other school subjects. As the embodiment of beautiful ideals of conduct they are most refining in their effect upon character.

It may seem trivial to touch upon such simple things as are mentioned in this book, but a large majority of children will be found ignorant of them, and others who are familiar with them will be more impressed by having them dignified as a school subject. Matters are alluded to that do not concern them so much now as they will a few years later, but in these, as in other subjects, they are learning for the future.

It is not considered necessary to outline any method

is to suggest in a somewhat coherent and logical order such material for moral instruction as shall come within the comprehension of the young who are beginning to emerge from childish things and to reach out for more manly and womanly ideals.

THE AUTHOR.

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Manners in General



MANNER

MANNERS

FORMAL MANNERS

HOW TO CULTIVATE GOOD MANNERS

EFFECT OF GOOD MANNERS



*"Manners maketh
the man"*

LESSON I

MANNERS IN GENERAL

MANNER is the unconscious expression of character, a person being said to have a charming or a gracious or a courtly manner, because of a habitual charm or grace or dignity that belongs to him, just as the bloom and perfume belong to the fruit or the flower. To say of a girl that her manner is like that of her mother is to put into a sentence the story of a thousand intangible resemblances — tricks of speech, turns of the head, peculiarities of step, that were born with her. As straws show which way the wind blows, so these seeming trifles proclaim character in a way not to be misunderstood. Manner makes itself every day, and at times when we are least aware of it. It will inevitably betray our temper — whether we are petulant, envious, sullen or amiable, tender to suffering, or wishful of happiness to all about us; for it is the mark of the soul, the outward indication of what is in the mind.

Manner

Manners are sometimes called “minor morals,” but when we learn the depth of meaning the great and good have attached to them we can hardly consider them of less importance

Manners

than morals themselves. Calvert says: "A gentleman may brush his own shoes or clothes, or mend or make them, or roughen his hands with the helve, or foul them with dye-work, but he must not foul his mouth with a lie." Another writer says: "A gentleman should be gentle in everything. He ought to be mild, calm, quiet, temperate; not hasty in judgment, not overbearing, not proud." Ruskin makes courtesy to mean fineness of character, sensitiveness, and sympathy. Professor Lieber says: "True courtesy means strict honor, forbearance, generous and refined feelings, and polished deportment, to which all meanness, irritability, and peevish fretfulness are opposed." "He gentil is," said Chaucer, "who doth gentil dedes." Sir Philip Sidney, himself the ideal gentleman, expresses the whole matter in one short phrase: "High thoughts seated in a heart of courtesy." Thus we see that good manners are not simply an external finish, like the polish or veneering on wood, but that this outer graciousness and gracefulness have their roots deep in a noble heart and an upright character. We cannot take them off and put them on at will. If they do not reach down to heart and character, they will be like the varnish that breaks off by hard usage and reveals the common wood beneath.

While genuine courtesy springs from a well-governed heart, there are certain particular usages of society helping to make life easy and agreeable that

we may not be able to trace to this source. Society is like a great machine that will not work smoothly until every wheel and cog is fitted to its place. Therefore it is best that there should be a code of social laws well understood and rather carefully adhered to. What are called "manners of society" are not only a part of courtesy or politeness, but they are extremely convenient; and while they alone may not help us greatly on our way, they will smooth it, and the lack of them may block it altogether. There are people who shrink from observing these conventionalities because they seem meaningless; such people feel it to be a right to make rules for themselves. When society enjoins absurd restrictions this feeling is legitimate; but in general it will be found that social laws are based on common-sense views of the need of some uniform system of regulation, and thus based, they become a benevolent arrangement for the good of all. Moreover, if we try, we generally find it possible to discover a meaning for these seemingly arbitrary rules. For example, take so simple a thing as the use of the fork. The right use of it is more convenient, more graceful, more refined, proof of which we have in our own feelings when we contemplate one who substitutes the knife or uses the fork as if it were a spear or a measure to be filled to its utmost capacity.

Formal
manners

If it is well to have these common habits and interchanges of courtesy, it is well to have them in the best form, even to punctiliousness. In the cultivation of good manners we must, in the main, depend upon the things we have already considered. It is truly said: "If one is centrally kind, honorable, delicate, and considerate, he will almost without fail have manners that will admit him into any desirable circle." Still the natural impulse to politeness needs the most perfect outward expression, and there is no better way of learning what is its most graceful form than by observing people of fine manners. The "code" may be acquired from a book, but seeing it carried into practice gives much fuller instruction, since no written rules can include the thousand and one little courtesies that a well-bred person will be prompted to do when occasion arises.

Then, too, as in other things, we learn to do "gentil dedes" by doing them. We may have all the knowledge of good form that the books contain, and we may take notice of the manners of well-bred people, yet if we do not put our knowledge into constant practice, we shall never attain that polish of manner which at least seems to be, and generally is, the evidence of inward refinement.

The effect of good manners is two-fold. Like charity, it blesses him that gives and him that takes. As character leaves its

stamp upon the features and is visible in every act and motion, so does the outward expression of courtesy react upon character and help to mould it into a thing of grace and beauty.

One cannot be uniformly courteous without becoming quick in perception and refined in feeling. He cannot be truly courteous and at the same time love coarseness and rudeness. Emerson has called good manners or a "beautiful behavior" the "finest of the fine arts," and with reason, since the expression of courtesy necessitates the making of exalted ideals of conduct, just as a painting or a piece of statuary embodies perfection. While courtesy tends to delicacy and refinement in our own character, it also shows itself in respect and consideration for others. William Wirt well states this idea in a letter to his daughter. "I want to tell you a secret," he says. "The way to make yourself pleasing to others is to show that you care for them." The world is like the miller of Mansfield, who cared for nobody, no, not he, because nobody cared for him. And the whole world will serve you so if you give it the same cause. Let all, therefore, see that you do care for them, showing them what Sterne so happily calls "the small, sweet courtesies of life, in which there is no parade; whose voice is to still, to ease; and which manifest themselves by tender and affectionate looks and little kind acts of attention, giving others the

preference in every little enjoyment, at the table, in the field, sitting, or standing."

"Manners in the high sense, are irresistible. If you meet the king he will recognize you as a brother. They are a defense against insult. All doors fly open when he who wears them approaches. They cannot be bought. They cannot be learned from a book. They cannot pass from lip to lip. They come from within, and from a within that is grounded in truth, honor, delicacy, kindness and consideration." — *Munger*.

"Give a boy address and accomplishments and you give him the mastery of palaces and fortunes wherever he goes." — *Emerson*.

"Do not underrate polish. A diamond in the rough may possess value, but a diamond after the cutter's tool has brought out its smoothness and beauty will command a much greater price in the market." — *Margaret Sangster*.

QUESTIONS

What is the difference between manner and manners?

Discuss the morals of manners.

Why should we obey the conventional rules of society?

Why do some people refuse to observe conventionalities?

How do good manners affect character?

Are good manners of assistance in getting on in the world?

Manners at Home



COURTESY TO PARENTS

COURTESY TO BROTHERS AND SISTERS

COURTESY TO COMPANY

COURTESY TO SERVANTS



*"True politeness consists in making
everyone happy about us"*

LESSON II

MANNERS AT HOME

IN the intimacy of home we sometimes think that good manners can be dispensed with, but really they are of more importance there than anywhere else. It is there that we spend most of our younger days when we are forming habits for the future, and unless we begin to be courteous at this time it will be very difficult for us to become so later on. Then, too, the members of our family have stronger claims upon us than others. They love us most and care for us in sickness and in health; therefore they are entitled not only to our love and obedience, but to every courtesy and attention we can pay them. In olden times parents and children treated each other with much greater formality than they now do. While the present relations between parent and child may be more sweet and tender, it lacks a certain fine appearance of respect which a little more ceremony would supply. Silvio Pellico says: "Family intimacy should never make brothers and sisters forget to be polite to each other. Those who contract thoughtless and rude habits toward members of their own families will be rude and thought-

less toward all the world. But let the family interest be true, tender, and affectionate, and the manners of all uniformly gentle and considerate, and the members of a family thus trained will carry into the world and society the habits of their childhood. They will require in their associates similar habits."

Children should be more considerate of their parents than of themselves. The father is the head of the family, and it is usually through his efforts that the children are furnished with food and clothing and home and the opportunity to obtain an education. The mother is the helper, and together they work to bring about the welfare of their children. Gratitude alone should lead children to defer to the wishes of a good father and to treat him with respect and kindness, showing him all those small courtesies to which he is entitled, and which are suggested by the love they bear him. A pleasant salutation upon meeting him, the respectful "Sir" when addressing him, solicitude for his comfort, and quick, cheerful obedience to his directions will go far in making home the happiest place on earth.

The mother should receive the same deferential attention from son and daughter. So many little courtesies are due to women that greater opportunities come to the boys than to the girls in this respect. A boy ought to show his mother every civility that he

would show to any lady. He should remove his hat when in the room with her or upon meeting her on the street, should let her pass through a door before him, pick up any article she may drop, give her the best side of the walk, help her in and out of a car or a carriage, accompany her to an entertainment if she desires it, and wait upon her everywhere.

A boy once said to another: "You bowed to your mother as if you had not seen her half a dozen times to-day."

"Certainly," was the reply; "a boy who doesn't know enough to doff his hat to his mother couldn't go in our set, let me tell you."

And the boy thus answered, who was really a mother-loving lad, resolved to go and do likewise.

"I know that Stanley is forgetful of politeness," apologized a fond mother for a son who habitually kept his hat on in the house, whistled at the dinner table, interrupted conversation, and strewed his possessions broadcast over parlor and sitting-room. "But," she continued, "boys will be boys. He will do better when he is older." Possibly, yet the doing better then will be at the cost of much sharp usage from the world, and politeness will never be the second nature to this boy that it will be to one who is never allowed to omit a courtesy at home.

There is nothing more charming than the chivalrous attention that some boys lavish on their mothers

and sisters. To the looker-on it is really "a thing of beauty," and to the receiver it must be
Courtesy
to brothers "a joy forever." But while boys should
and sisters be commended for this thoughtfulness, they can do no less and merit the name of gentlemen. No one would greatly respect a boy whose custom it was to let his sister go about on his errands, run up stairs for him, and fly hither and thither for his hat or his racket. A young lady visiting in a certain house was greatly surprised to see the boy of the family spring up to light the gas for his sister and quickly take the basket from her hand when she attempted to put some coal on the open fire and do the work himself.

"My brother would never think of being so polite to me," remarked the sister.

"So much the worse for your brother," thought those who heard her comment.

Every boy ought, surely, to feel a certain guardianship over his sister, even if she is older than he, for as a rule he is physically the stronger and thus fitted to be her protector.

Sisters should never be so rude as to fail to acknowledge any courtesy which their brothers pay them. If they consider it unladylike not to acknowledge a polite attention from a stranger or an acquaintance, they should blush to be less grateful for a similar kindness on the part of a brother. Suppose a

brother is always ready to place a chair or to open a door for his sister, to see that she has an escort after dark, to take off his hat to her on the street, to ask her to dance with him at a party, surely she should be eager to please him, to cheerfully sew on a stray button or mend a rip in his gloves, to thank him for taking pains to call for her and bring her home from a friend's house, to bow as politely to him and accept him as a partner with the same pleasant smile that she would have for somebody else's brother.

We should acquire the habit of easy politeness in all circumstances, but if there is a place on earth where we should use freely our very best manners, it is in our own home with the members of our own family.

"Oh, she is my mother's company. I need not trouble myself about her!" exclaimed a young girl. But she was not correct in her opinion. Every guest that entered her parents' house was, to a degree, her company. Of course, if a visitor asks for a particular person, no one else is to intrude. But if she stays several days she belongs to the whole household, every member of which should try to do something to make her visit pleasant.

If the mother has guests other members of the family should make special effort to help her, that she may have more time to spend with them; and if at

Courtesy to
company

times she has duties that occupy her they should take the entertainment of the guests upon themselves, doing whatever they can to make the time of her absence pass quickly and delightfully. Young people can pay many delicate attentions to their parents' guests. The easiest chair may be offered, the morning paper supplied, an occasional flower laid on the breakfast plate. Doing these things quietly and unobtrusively, so that the recipients will not feel that any exertion is made in their behalf, invests them with an added charm.

If a friend comes to make a short call and is ushered into a room in which there are several members of the family, of course every one is to rise and receive her. Nothing can be ruder than for any one present to continue his reading or his game without pausing to greet whoever may enter. If it is necessary to leave the room, a quiet "I am sorry that I must ask to be excused" is proper, and allows one to "gang his ain gait."

If our parents are engaged when callers come, and unable to see them at once, if we admit them we should keep them in conversation until our parents are at liberty, when we may quietly withdraw. If we find it difficult to talk interestingly to older people, we can at least be good listeners. No one who is busy with callers should be annoyed by requests that can wait.

When we have guests of our own we should entertain them to the best of our ability. If it is not in our power to do all we might wish for them, a sincere cordiality will make up for much so-called entertainment. If we give them the best we have, both in heart and in home, we show a fine hospitality, even if a humble one. We should try to treat them precisely as we would like to be treated in their homes. It would be rude to criticize their dress or to show undue curiosity about their affairs. We should talk about matters in which they are interested, play the games they like, and put their preferences before our own in every way.

We are obliged to ask so many things of servants that we ought to put our requests in as Courtesy to
servants courteous a manner as possible. If we can imagine ourselves in their place we can realize how trying it would be for us to be commanded, or ordered, or even mildly directed to do the numberless things that they have to do. A pleasant tone or a polite "Please" or "Kindly" does much in smoothing the every-day affairs of life. And a word of thanks in acknowledgment of a service done costs us little, and is as gratefully received by the humble as by the high in station. A servant once said, in speaking of a lady by whom she had been employed: "It was a pleasure to do anything for her, for whatever it was, great or small, she always had a bright smile, and a

pleasant 'Thank you.'” If we fail in courtesy to a servant we show that our own manners are not up to a high standard. If we follow the golden rule we shall treat those whom we consider our inferiors as we would wish our superiors to treat us.

“Every little seed of courtesy, kindness, and consideration for others sown in the home circle will spring up and bear many more after its own kind which shall be scattered like the seeds of plants, by winds and waters, and shall be a blessing to the world wherever they may fall.” — *Wiggin*.

QUESTIONS

Why are good manners at home indispensable?

Why should there be some formality between parents and children?

Quote Silvio Pellico.

Enumerate some of the courtesies of home.

How should the younger members of a family conduct themselves towards their parents' company?

Discuss the courteous treatment of servants in detail.

How can we show unselfishness toward our guests?

Manners at School



POLITENESS TO TEACHERS

TREATMENT OF NEW PUPILS

LAUGHING AT MISTAKES OR ACCIDENTS

COURTESY TO VISITORS

RAISING HANDS

QUIET AND ORDER

CONDUCT AT DRINKING PLACE

AND DRESSING ROOM

PERSONAL SUGGESTIONS

CLEANLINESS, NEATNESS, INDUSTRY,

PUNCTUALITY, ETC.



*"Manners are the shadows
of virtues"*

LESSON III

MANNERS AT SCHOOL

WHEN we first go out from home it is to enter school, at which, for several years, we spend much of our time. Here our circle of associates widens, and we find it necessary not only to depend upon ourselves more, but to consider the rights of others more than in the smaller circle of home. Here, also, the relation of pupil to teacher takes the place of that of child to parent. Therefore it becomes a matter of importance that we learn the details of courteous conduct which the new relations make inevitable.

In school we need to remember even more than at home that good manners are based upon truthfulness, honesty and kindness. Occasions arise for testing us in these things much more frequently than in the family. There are also certain usages peculiar to the school-room that would not be considered in order elsewhere, because unnecessary. On account of the greater number, less freedom is permitted and more formality is required than in the family, but the nearer the likeness to a good home the better the school. Generally speaking, good manners in a school-room and in a parlor are the same.

If pupils enter the school-room before the time for opening and find a teacher there, they should offer the customary "Good morning," as they would to their mother. But if they all enter or leave the room together, it is a laborious process for the teacher to bid each one "Good morning" or "Good afternoon." It is better for them to respond with cheerful cordiality to the teacher's salutation after they are all assembled or to her "Good afternoon" just previous to their departure. Boys should take off their hats before entering the school-room, and in leaving should not put them on until they have passed every teacher in school-room and corridor.

Sometimes pupils who know perfectly well how impolite it is to interrupt one who is speaking do not appear to consider it unmannerly to interrupt a teacher by raising the hand and even shaking it in her face. It would seem absurd to do this outside of a school-room, and if allowed there, it should be *put down as bad form*.

When the teacher is busy with company pupils should not take advantage of the fact to indulge in doing what they would not do if her attention were not withdrawn. This would be unkindness.

Pupils should be thoughtful in assisting a teacher, whenever it is possible, by handing anything needed and by waiting upon her in various ways. Boys

especially should be quick to help in cleaning blackboards, in lifting heavy articles, or in picking up anything accidentally dropped.

The teacher should be addressed by her own name. The indefinite title "Teacher" is not courteous. In asking a question of her, her name should be spoken unhesitatingly, and in replying, unless in recitation, the name should follow the answer. Pupils will hardly err in this little politeness by speaking the name too often.

When a new pupil enters school those who are already accustomed to the place should do whatever they can to make him feel at home. They should help him to become acquainted with the others, tell him about the regulations of the school, and show him kindness in every way. They should not stare at him when he enters the room or rises to recite, nor smile at any peculiarity he may exhibit. They should ask him to join in the games at recess and try to make him forget that he is a stranger. If he is awkward or crippled or unfortunate in any way, it should not be noticed except by increased sympathy.

Young people are usually fond of laughing. Their feelings lie so near the surface that they are apt to bubble over without much regard to time and place. And so in school they are often thoughtlessly merry at

**Treatment of
new pupils**

**Laughing at
mistakes or
accidents**

the wrong time, and thus hurt the feelings of some sensitive schoolmate. It is not only ill-bred but cruel to laugh at awkwardness or oddity of manner or speech, or at mistakes. A pupil makes a blunder in reading and the class titters. "Put yourself in his place" is a good motto for that class. If an accident happens to the dress or property of teacher or classmate we should offer assistance if we can be of use, or else not appear to see it.

When visitors are present pupils ought to show
Courtesy respect for them as well as for their
to teacher by being quiet and orderly and
visitors by acquitting themselves as creditably as possible. While they should not be so forward as to be considered officious, they should not omit any courtesy which it seems proper to offer. It must be remembered that to one unaccustomed to a school-room it is quite a trying ordeal to encounter the gaze of so many eyes; consequently there should be no rude staring when a visitor enters the room. If it is not convenient for a teacher to do so, a pupil near the door should open it to the visitor and provide a chair, and show any other attention that he would in his own home.

A disagreeable custom is that of raising the
Raising hand, especially at the wrong time. If
hands a pupil hesitates or makes a slight mistake in reading or in reciting, before he has a

chance to recover himself a dozen hands are shaking and waving around him, until he fails entirely from confusion and embarrassment. This is sometimes considered an expression of enthusiasm on the part of pupils, but a better name for it is rudeness. To raise the hand when a teacher or pupil is speaking is in as bad taste as to interrupt him with a remark or a question.

It is absolutely necessary that the work of the school should be done quietly and in order.

Whispering, loud studying, walking noisily, slamming books and scraping the feet on the floor, if indulged in by all, would make an unbearable din, and if indulged in by a few would disturb the rest. The true spirit in a school is that each shall contribute to the highest good of all.

Quiet and
order

When materials are distributed to the class, articles should be placed noiselessly and politely, and the collecting done in the same way.

When many pupils are waiting for a drink at recess there is usually a good deal of pushing and crowding, each being eager to serve himself first. The proper thing is for each to stand back until his turn comes.

Conduct at
drinking place
and dressing-
room

By so doing time is saved and the spirit of selfishness weakened. When boys and girls wait together every well-bred boy will allow the girls to drink first, and every well-bred girl who accepts the courtesy will

acknowledge it politely. Another place in which selfishness and rudeness are often displayed is the dressing-room. There, too, each one should wait his turn, and if necessary, assist others in putting on coats and wraps.

When a teacher claims our attention we should avoid "fussing" with pencil, string, pen, or anything else. No matter how insignificant the object may be, it serves to distract our thoughts and to annoy the teacher. When our hands are not occupied with books or other things as directed by a teacher they should be kept in repose.

**Personal
suggestions**

If we have a desk-mate it is only right to give him full share of seat, desk, and shelf.

We should never slide down in our seat nor lounge in the school-room, and when reciting we should stand erect and on both feet, without leaning on the desk. Neither should we swing the feet nor keep them in constant motion. All these actions are inconsistent with the best manners.

We should hand a book right side up, and a pencil, pen, or pointer by the blunt end.

Proper respect for the school will keep us from throwing on the grounds, or on the steps of the buildings, or on the floors of the corridors or rooms whatever is unsightly. The same may be said with reference to chalk or pencil marks or anything that defaces the buildings or the furniture.

We should not call from the outside to a pupil in a school-room, nor from the school-room to some one outside, nor should we look in at the windows.

It is polite to rap before entering any school-room but our own, or any teacher's office.

Eating in school is decidedly in bad form.

If "manners are the shadows of virtues," all those desirable habits acquired at school — Cleanliness, such as industry, perseverance, punctuality, honesty, truthfulness and others — neatness, industry, punctuality, etc. are to be considered as courteous. They surely are proof of respect for school authority, and respectful conduct, or regard for the rights of others, ensures politeness. Cleanliness, neatness, and order are also essential school virtues. One reason, then, why we ought to cultivate all these characteristics is that *their shadows will always follow us.*

QUESTIONS

Why are our manners tested more severely in school than at home?

Mention the courtesies due a teacher.

Discuss the treatment of new pupils.

Show how hand-raising in school is sometimes ill-mannered.

Mention some other impolitenesses of the school-room.

What is the true spirit of a school? How may it be shown?

Manners on the Street



STREET DRESS AND MANNER

MEETING AND PASSING PEOPLE

RECOGNITION AND SALUTATION

OBSTRUCTING THE SIDEWALK

CIVILITY IN RENDERING ASSISTANCE

CARRYING PACKAGES AND UMBRELLAS

STARING AT WINDOWS OF PRIVATE HOUSES

GIVING AND RECEIVING INFORMATION

EATING ON THE STREET



*"What a fine natural courtesy was his!
His nod was pleasure, and his full bow bliss."*

LESSON IV

MANNERS ON THE STREET

GOOD manners are so necessary everywhere that, with propriety, we can hardly compare their importance in different places. But because so many see us on the street who never see us elsewhere we are largely judged by our own behavior there, and for that reason we should exercise great care not to bring ourselves under the ban of unpleasant criticism. Not only are we alone censured, but our home and school, and even our friends and associates, have to take their share of the blame when our street manners fall below the standard.

A person of good taste will never appear on the street in a costume that is likely to attract attention. It may be as fine as one pleases, but it should not be conspicuous.

Street dress
and
manner

Colors of quiet tone and the prevailing but not the extreme fashion mark the well-bred person. A showy, gaudy style of dress indicates a vain and vulgar mind.

Noisy and boisterous conduct on the street is always unbecoming. Boys and girls who indulge in loud talk or laughter there inevitably subject themselves to the charge of rudeness.

If we desire to speak to a person on the other side of the street, the proper way is not to call to him, but to cross over and speak. Anything done on the street for the purpose of attracting attention is entirely out of order, except, of course, in case of accident or emergency.

If we wish to look behind us we should not twist the head around, but should turn the whole body. It is considered rude to turn and look at a person after he has passed by. This is not a new rule of politeness. When Diogenes observed a victor in the Olympic games twisting his neck as he sat in his chariot, that he might take the better view of some trifling thing, "Look," says he, "what a worthy gamester goes there, that even the unworthy thing can turn him which way it lists. These busy-brained people do so twist and turn themselves to every frivolous show, as if they had acquired a verticity in their heads by their custom of gazing at all things round about them."

A complaint often made against school-children is
 Meeting that they are inclined to be thoughtless
 and passing and selfish in not giving those whom
 people they meet their share of the walk in
 passing. It is no unusual occurrence for three or
 four girls to promenade arm in arm, forming so solid
 a "phalanx" that one going in the opposite direction
 is obliged to step off the walk in order to pass. The

better way is not to link arms on the street and for the younger person to give the older the larger part or, if necessary, the whole of the walk. Boys often play so roughly as to jostle against passers-by. This is rude at all times, but when it happens, at least suitable apology should be made. In meeting any one the rule is to turn to the right, but in the crowded thoroughfares of large cities this is sometimes impossible.

Friends and acquaintances should be recognized on the street. It is better to err in carrying this courtesy to excess rather than to pass one by without recognition. Recognition
and
salutation

It is better to try to see people than to try not to see them. It is the custom for a lady to recognize a gentleman first, but this formality holds with chance acquaintances rather than with people whom we know well or with intimate friends. A gentleman raises his hat to gentlemen and takes it off to ladies whom he knows. He also takes it off when he meets gentlemen to whom he wishes to show special courtesy. If a gentleman is walking or driving with a lady he should take off his hat to any lady whom she recognizes.

The lifted hat is a sign of respect from one person to another, a brief way of saying without words: "I hold you in honor, and am glad to do so." Recognition should be accompanied by a salutation given in

a pleasant, genial, and respectful tone of voice, and never with the rising inflection. The name should be added to the salutation, as "Good morning, Miss White." The face should express esteem to acquaintances and cordiality to friends. If these rules seem arbitrary and meaningless, let us remember how impertinent seems a patronizing nod or a curt "Good evening" without the lifting of the hat. Mr. Lowell has intimated how much such courtesies may imply. Perfection in these matters is no trifle.

It is not considered well-bred for people to gather
Obstructing in groups or crowds on the walk so as
the sidewalk to obstruct the way. If two persons meet who wish to converse with each other, instead of stopping they should walk along together. If a gentleman and a lady wish to talk with each other, the gentleman should walk in the direction in which the lady is going. Protracted conversation on the street is not in good form.

When a lady accidentally drops anything on the
Civility in street, any gentleman who is near,
rendering whether an acquaintance or not, should
assistance pick it up and hand it to her. The lady should acknowledge this courtesy. As the gentleman passes on he should touch his hat to the lady. This civility of picking up things or of rendering any needed assistance ought to be shown by either girls or boys to elderly or infirm

people. A good illustration of this point recently occurred:

"I beg your pardon," and with a smile and a touch of his cap Harry Edmans handed to an old man, against whom he had accidentally stumbled, the staff which he had knocked from his hand. "I hope I did not hurt you. We were playing too roughly."

"Not a bit of it," said the old man. "Boys will be boys, and it's best they should be. You did not harm me."

"I am glad to hear it," and lifting his cap again Harry turned to join his playmate.

"Why do you touch your cap to that old fellow?" asked his companion. "He is only old Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one. No true gentleman will be less polite to a man because he wears a shabby coat or sells vegetables on the street."

When a gentleman is walking with a lady it is courteous for him to offer to carry her packages or any wraps that she is not wearing. If it is raining he should hold the umbrella in such a manner as to afford her the greatest protection. In meeting people with open umbrellas they should be given their share of the passageway.

Carrying
packages and
umbrellas

Xenocrates, a long time ago, commented on this point in a very suggestive manner: **Staring at windows of private houses** "One remedy of an idle curiosity is that we accustom ourselves in passing by not to peep in at other men's doors or windows, for in this case the hand and eye are much alike guilty. One may as well go as look into another man's house, because the eye may reach what the hand cannot, and wander where the foot does not come. And besides, it is neither genteel nor civil thus to gaze about. The very staring and glancing of the eyes to and fro imply such a levity of mind and so great a defect in good manners, as must needs render the practice in itself very clownish and contemptible."

When we have occasion to ask a question of a stranger we ought to clothe it in polite **Giving and receiving information** language, and when the information is given, suitable acknowledgment of the favor should be made. If strangers inquire the way of us we should give them directions with clearness, and cheerfully go out of our way, if necessary, to point out the street or place they are looking for.

Sometimes we see on the street persons who are confused and bewildered, not knowing which way to go. In such cases we should offer our assistance, and if possible help them out of their difficulty, even

at the cost of time and trouble. An eyewitness relates the following illustrative incident:

“As I was walking along a street of a large city I saw an old man, who seemed to be blind, walking along without any one to lead him. He went very slowly, feeling with his cane, and was walking straight to the curbing. Just then a boy, who was playing near the corner, left his playmates, ran up to the old man, put his hand through his arm and said: ‘Let me lead you across the street.’ He not only helped him over one crossing but led him over another, to the lower side of the street. Now this boy thought he had only done a kindness to a poor old man, but in reality he had taught a lesson of true politeness to his playmates and to every person who saw the act.”

To chew gum or to eat anything on the street is exceedingly bad manners. It is not an uncommon sight to see a person eat a ^{Eating on the} street banana or an orange and throw the peel upon the sidewalk. Not only is the act of eating in a public place ill-bred, but the walk is made unsightly and the limbs of pedestrians endangered.

QUESTIONS

Why are street manners of great importance?

Speak of the proprieties in street dress.

Give the application of the incident regarding Diogenes.

What reason for the criticism of school children upon the sidewalk?

What is the meaning of the lifted hat?

Should a salutation be given with the rising inflection?

What does Xenocrates say of idle curiosity?

Manners at the Table



DEFERENCE TO THE ONE WHO
PRESIDES AT TABLE

DETAILS OF SITTING, RISING, ETC.

WAITING ONE'S TURN TO BE SERVED

POLITE PHRASEOLOGY AT THE TABLE

HOW TO EAT

USE OF KNIFE, FORK, AND SPOON

CONVERSATION

UNSELFISHNESS

ACCIDENTS

HOSPITALITY



*"Familiarity with table etiquette can be learned only by the
practice of courtesies which are acknowledged
to be sensible and beautiful"*

LESSON V

MANNERS AT THE TABLE

FOR young people especially the table furnishes a valuable training in self-control. Indeed, the whole essence of good manners is comprehended in keeping self in the background and thinking first of the comfort and convenience of our neighbors. But at the table a double duty is called for, inasmuch as the appetite is to be held in check and certain rules of table etiquette are to be complied with. Although it is necessary to satisfy hunger, it is a requirement of our lower nature, and we should try to invest our manner of eating with enough refinement and delicacy to distinguish us, in this respect, from the brute. In order to eat with propriety and grace we must begin to observe table manners when young and constantly practise them in the home; otherwise when we attempt them in other places we shall seem rustic and awkward.

Promptness at table is a mark of good manners. When the summons to a meal is given it should be obeyed at once, as food does not improve by waiting, and it is annoying to the one who prepares it to have

Deference to
the one who
presides at
table

to delay the serving. Tardiness is also disrespectful to those at whose table we sit, whether in our own homes or elsewhere. We should take our seat at the table when the lady of the house takes hers and rise only when she gives the signal. If necessary to leave the table before the meal is over, permission should be asked of her.

We should sit reasonably close to the table —
neither too near nor so far away that
Details of sitting, rising, etc. we are obliged to sit on the edge of the chair or to lean forward. The elbows should not be placed on the table nor spread in cutting meat or other food. The napkin may be placed in the lap when we first sit down; it is in bad form to tuck it under the chin or in the vest. While waiting to be served, or at any other time, table articles should be left untouched unless in use; handling or playing with them does not indicate fine manners. When not usefully employed the hands should be folded in the lap. There should be no reaching after things on the table. If servants are not near we should ask politely of some one that the dish be passed. When small dishes are used in serving vegetables or fruit they should not be taken in the hand, but left on the table. A toothpick should never be used at table nor anywhere else unless we are entirely alone. In rising, the chair should not be pushed back noisily, but quietly, and

just far enough to enable us to rise easily. Every movement at the table should be made with as little noise as possible. All moving of feet, leaning upon the table, clattering of knives, forks and dishes show ignorance of good manners.

The old or the honored guests should be served first, that is, if they are ladies. Each one should wait his turn, never seeming in great haste. Sometimes children who are very hungry find it hard to do this, and pass their plates as soon as they are seated. They ought, rather, to wait for visitors and older persons to be helped first, and brothers should wait for sisters. It is impolite to ask for things not on the table in other houses than our own or those of intimate friends. The people at whose table we sit are expected to supply our wants without our making them known. If a plate of food is sent to a person at the table he should keep it unless told to pass it to some one else. It is proper to begin eating when first served, but there should be no indecorous eagerness. Dessert should not be eaten until all are served.

When it is desired that any article on the table be passed a servant should be asked to bring it, if there is one in attendance. The request should be made as politely of a servant as of any one else. Courteous speech should be as freely used here as in other places. The

Waiting one's
turn to be
served

Polite phrase-
ology at the
table

frequent "Please," or "I would thank you," or "Will you be kind enough?" adds grace to the meal. When offered anything at table the acceptance should be accompanied by "Thank you." If anything is declined it should be with "No, I thank you," or "Not any, I thank you."

The question of how to eat is almost as important as what to eat. The proper chewing of food is as necessary to good digestion as it is to refinement of manners. Americans, as a rule, eat too rapidly, which induces ill health and causes them to be set down by their English brethren as coarse and ill-mannered. If this habit is formed in childhood it will be hard to overcome and will probably cause us much chagrin sometime, when we are dining out, and find our own plate empty long before well-bred people in the company have finished theirs. Since we do not leave the table before others there is no time gained, but it is rather lost in being unhygienic and ill-mannered. We should not fill the mouth too full, nor chew the food so as to be heard. We should never smack the lips in eating nor draw in the breath when eating soup. No attempt should be made to consume the last drop of soup nor the last morsel of food on the plate.

When taking tea or coffee it is the present custom to drink from the cup rather than from the saucer. On a certain occasion two ladies from an obscure

town were invited to dine with the royal family. When tea was brought in these ladies, unaccustomed to the ways of city and court, poured some tea from the cup into the saucer to cool it. The king saw a smile go around the table at their expense, and with a politeness worthy of a king he also poured his own tea into the saucer. On seeing this every person at the table felt obliged to follow the sovereign's example, and the two strangers were spared the mortification of discovering that they had done anything unusual. This story illustrates a good point in courtesy. It is well to observe conventional rules of politeness, but never when the spirit of kindness has to be sacrificed.

In drinking from a goblet or tumbler we should be careful not to tip it too much. It is against good form to throw the head back and invert the glass or to draw the breath in noisily.

The knife is used in cutting up the food but not in conveying it to the mouth; the fork is used for this purpose. There is a correct way of using knife and fork which can be best learned by observing some one who does it properly. The fork should be raised by the right hand, without crooking the elbow so much as to bring the hand around at a right angle to the mouth. It should not be overloaded. It is said that to pack food upon the fork is a common American vulgarity originating in the hurried manner of

Use of
knife, fork,
and spoon

eating at railway stations and hotels. It is an unhealthy and inelegant habit. To take but a moderate mouthful at a time indicates some refinement if not a knowledge of conventional table manners. When the plate is passed for a second supply of some article of food — which is rarely done except at the home table — the knife and fork may be left on it; or if they are liable to fall off or be in the way, they may be held in the right hand or placed upon the table in such a manner as not to soil the cloth.

In using the spoon care should be taken not to put it too far into the mouth. In drinking tea, coffee, or other liquid food from the spoon it should be taken from the side. A writer on table manners says: "The use of the spoon has its difficulties, and if a careless eater makes a hissing sound as he eats his soup, the well-bred eater looks around with dismay." The spoon should not be left in the cup when drinking tea or coffee.

It is surprising how much is almost unconsciously inferred regarding people who do not know how to use properly and gracefully these three little table articles. To use them improperly and awkwardly seems to mark the person unaccustomed to society or inexcusably unobservant or careless in conforming to its accepted rules. Conformity is a virtue so long as it does not conflict with that which is of greater importance.

There are many reasons why the time spent at the home table should be the pleasantest and happiest of the day. The meeting of Conversation father, mother, brothers, and sisters there affords opportunity for the exchange of thoughtful civilities and for pleasant social intercourse hardly possible at any other time or place in our busy American life. Cheerful conversation is good for digestion as well as for enjoyment; therefore we should avoid any depressing topic. The table is not the place to tell bad news, nor to discuss sickness, accident, or death, or whatever is painful or disagreeable to hear. Neither is it the place to talk over the details of work or business or to indulge in any conversation that involves deep thought. Relaxation from care and a reasonable amount of "cheerful jollity" are hygienic and entirely consistent with good table-manners. Scolding and fault-finding are unpardonable at table as elsewhere.

Some unselfish ways have already been indicated, such as waiting patiently to be helped, Unselfishness and deference to the lady of the house.

It ought not to be necessary to mention selfishness in taking the best when there is any choice in the food, but children are often seen picking for the largest apple or orange or are heard asking for more than their portion of some delicacy on the table. Real unselfishness, or even a training in good manners, would prevent them from

showing that they see any opportunity for discrimination or have any desire for the lion's share. Even a greedy look is disagreeable. At our own table we should be attentive to the wants of others, and quietly supply them when it is proper for us to do so, especially remembering old people and little children. We should also show our unselfishness in keeping reasonably quiet and giving older people a chance to lead the conversation.

If an accident occur, such as breaking a dish, spilling a glass of water, or dropping food upon the cloth, we should not add to the confusion and annoyance of the one through whom the mishap comes by noticing it, unless we can help to repair the mischief in a way not to attract attention to the unlucky person.

“True hospitality welcomes a guest to the heart as well as to the home.” The table is considered as offering special opportunity for exercising this generous trait, and to “break bread” with each other should be a mark of respect and good-will between host and guest. Not only should every polite attention be paid the latter, so that all his wants may be supplied, but the conversation should be on such subjects as are supposed to be of interest to him. All family affairs, all personal allusions, all undue questioning, all gossip, all reference to the food, or at least to any failure in its prep-

aration should be tabooed. One who is skilled in the graces of hospitality at the table will not only minister to the body but to the mind as well by bringing about that "flow of soul" which is conducive to good digestion that "waits on appetite."

Goldsmith has drawn a pleasant picture of hospitality :

"Blest be the spot where cheerful guests retire,
To pause from toil and trim their evening fire;
Blest that abode where want and pain despair,
And every stranger finds a ready chair;
Blest be those feasts with simple plenty crowned
Where all the ruddy family around
Laugh at the jests or pranks that never fail,
Or sigh with pity at some mournful tale,
Or press the bashful stranger to his food,
And learn the luxury of doing good."

QUESTIONS

What lesson may be learned at the table?

How may unselfishness be shown at the table?

What is true hospitality?

What subjects of conversation are undesirable at table?

Should conventional rules of politeness ever be disregarded?

Mention some of the improprieties of the table?

Manners in Society



POLITE PHRASES

REMOVAL OF HAT, MAPS, ETC.

VISITING

CIVILITIES TO OTHERS IN COMPANY

WILLINGNESS TO CONTRIBUTE TO THE
ENTERTAINMENT OF A COMPANY

ATTENTION TO THE COMPANY WE ARE IN

COMPLIMENTING

INTRODUCTIONS

ANSWERING QUESTIONS

CERTAIN INELEGANCIES OF MANNER

PUTTING ONE'S SELF FORWARD IN COMPANY

QUOTATION FROM CARDINAL NEWMAN'S
"DEFINITION OF A GENTLEMAN"



*"Common sense and a refined taste are necessary in
order that we may conform to the 'etiquette of
good society' under varying conditions"*

LESSON VI

MANNERS IN SOCIETY

THE polite usages of what is definitely called "society" are perhaps more formal than those we have been considering, yet if we could trace each of them back to its origin we should probably find a common-sense reason for it. But without knowing reasons it is right to adhere pretty closely to these rules of social conduct in order that the wheels of society may run without friction. Cardinal Newman, in his *Definition of a Gentleman*, says: "He is one who is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him, and he concurs with their movements rather than takes the initiative himself. He carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast."

Any code of manners should be sufficiently elastic to be adapted to different places and differing circumstances. Common sense and a refined taste are necessary in order that we may conform to the "etiquette of good society" under varying conditions.

Certain expressions accompanied by a graceful manner serve to ease the jolts of daily life wonder-

fully. It is quite impossible to understand why these expressions, so limited in number, so easily spoken, and really so potent for good, are so often omitted. A request beginning, "Will you please," or "May I ask you," "Kindly," or "Will you be so kind," uttered in a pleasant voice, with a winning smile, invariably meets with a willing response. And then a cordial "I thank you," or "Thank you very much" (never "Thanks") makes the one who grants the request happy in the thought that his readiness to confer a favor has met with hearty appreciation. The little civil phrases "Pardon me," or "I beg pardon," or "Excuse me" will smooth away many a frown caused by some inadvertence or carelessness. There are many civilities in language which add much to the charm of a person's manner that cannot be explicitly formulated in a book. To know when to say "Pray be seated," "Do not stand without your hat," "Do not rise, I beg of you," and a thousand other polite phrases depends upon our thoughtfulness and ready tact. There is little danger of using these expressions too frequently.

Upon entering any house a gentleman or gentlemanly boy will remove his hat. If merely calling at the door he will remove his hat while delivering a message or conversing with a lady. It is, however, more polite

Polite
phrases

Removal of
hats, wraps,
etc.

to enter than to keep a lady standing at an open door. Any one should remove rubbers, and be careful to place waterproof and umbrella where they will not injure carpets or paper. It is allowable for a gentleman to retain his hat in his hand if he does not choose to leave it in the hall, but he should not place it on a chair or table in the parlor. Unless a call is to be very short the overcoat should be taken off. When a caller is leaving it is courteous to offer assistance in putting on wraps or to render any other service suggested by the occasion, especially to those older than ourselves.

Among families, friends, or intimate acquaintances visits may be left to create their own
etiquette. Not to go too frequently to Visiting
the same house, not to stay too long when we do go, not to let intimacy overstep the bounds of courtesy are points that should be heeded. It is hardly in good taste to volunteer a visit unless we have a "standing" invitation with every reason to believe that it was sincerely given. It is always courteous to apprise our hostess of the day and hour she may expect us, requesting her to inform us if it will be convenient to receive us at that time. When visits are attempted as agreeable surprises they seldom prove welcome.

We should reply at once to an invitation to make a visit and not keep our friends waiting in uncertainty as to whether we mean to accept or to decline. It is

in good form for the one who invites a guest to mention the length of the visit. When this is not definitely stated, it is often awkward for the visitor not to know whether the invitation is for a day or for a week. If the time is not designated by the hostess we should take occasion as soon as we arrive to announce how long we mean to stay, and when the time has expired we should not be persuaded to extend it unless we are most earnestly pressed to do so. It is more prudent not to make our friends "twice glad." On the other hand, there should be no undue urging on the part of the hostess or others that the visit should be prolonged. "Welcome the coming, speed the parting guest" is a maxim to be followed.

We should learn as much as we can of the regulations of the house in order to conform to them. Notwithstanding all that may be said about making ourselves perfectly at home we should be very careful not to do so. It is related that a Spanish nobleman once received as his guest a Scottish friend, who, like many Scotchmen, was of a matter-of-fact turn of mind and disposed to take everything seriously. The host welcomed him with stately courtesy and told him to make himself quite at home. "Indeed," he added, quoting a national proverb, "consider the house your own." Two mornings after, the Spaniard was aroused by the sound of hammering, and on making inquiry he found that the Scotchman, having

come to the conclusion that the room which had been assigned him would be the better for a door into the garden, had engaged workmen, and was at that moment having a hole knocked through the wall. Possibly few of our friends would proceed to this length, but it is safest for host or hostess not to indulge in expressions that mean nothing, however ornamental and fine sounding they may be.

In concluding a visit we should tell our entertainers that it has been pleasant, and express our gratitude for their kindness and a hope that we shall have the happiness of returning their hospitality. After reaching home we should write within two or three days to the friend at whose house we have been staying, telling her of our safe arrival and again alluding to our enjoyment of the time spent with her.

Passing directly in front of another person is to be avoided if possible. It is better, however, to pass in front with a polite "Pardon me" than to crowd behind.

Civilities to
others
in company

A gentleman should open a door for a lady and allow her to go through before him, while he holds it open. A gentleman precedes a lady in going up stairs, but follows her on coming down, being careful not to step on her dress. Gentlemen should not remain seated when there are ladies or older people standing in the room. Young people should not remain seated, when, by so doing, they oblige their

elders to stand. If a handkerchief or anything is dropped it is courteous for either a gentleman or a lady to pick it up and restore it to its owner.

We should never be forward in offering our assistance in entertaining a company other than our own, but if a request to that effect is made it is much more polite to comply readily and cheerfully and do the best we can than to wait to be urged, or to make many excuses. If we are unable to do what is asked of us we should say so politely but firmly. If games are introduced, unless there is some good reason for refusing, every one who is invited should enter into them heartily, and do his utmost toward making things pass off pleasantly. This is not formality, but unselfishness and kindness in contributing as much as possible to the enjoyment of all.

When any one is trying to do his part in entertaining a company we ought to give him the same close attention we would wish to receive if in his place. The golden rule enjoins this courtesy. When one is reading aloud, singing, or playing, it is unpardonably rude to talk, or to whisper, or to move about, or to look at a watch as if we were impatient for him to finish.

If books, or pictures, or games are provided for our amusement we should give interested attention,

and when once interested we can derive great pleasure from them, which we should not fail to evince.

We should give respectful and kindly attention to another who is talking to us. No matter if what he says is not of great moment, it should be followed without interruption. We should not let our eyes go wandering about the room, but should look straight at the person who is speaking. Nothing is more annoying than to try to talk to some one who is evidently not thinking of what we are saying. The art of listening well is quite a rare accomplishment. It is a courtesy that charms. We have perhaps all heard of the gentleman who traveled miles and miles with a man whom he declared to be the most intelligent person he had ever had the fortune of meeting, and never discovered that his companion who listened so alluringly was deaf and dumb.

When it is necessary to discontinue a conversation one should ask to be excused. When two persons begin to talk at the same time each should vie with the other in yielding the privilege of speaking first.

Oftentimes after a song, or a recital, or something done to entertain, we have known an embarrassing silence to follow on account of the failure of the company to bestow a little merited praise on the performer. If words seem too pronounced at such a time, subdued applause may be given. When there is opportunity,

Complimenting

the performer should be sought out and made the recipient of a few well-chosen words expressive of our enjoyment of his part of the entertainment.

It is always courteous to commend what is commendable. One who speaks with authority on the subject says:

“Complimenting is one of the duties of life. No one is exempt from the obligation to pay compliments at the proper time to the proper person. No one can be too humble to be entitled to receive compliments from the highest. No one can be too high, or too great, to receive compliments from the obscure and the humble. Many find it easy to speak words of censure but do not seem to think what gratification a word of deserved praise affords. The language of compliment is not that of mere flattery.”

In making an introduction the gentleman is presented to the lady with some such informal speech as this: “Mrs. A, allow me to present Mr. B,” or “Mrs. A, Mr. B desires the honor of meeting you.” When two ladies are introduced the younger should be presented to the older. When a lady presents two strangers it is well for her to say something to break the formality and make conversation easy and agreeable, as, “Mrs. Smith, allow me to present Mr. Brown, who has just arrived from Europe,” so that the two may naturally have a

Introductions

subject to talk on, and thus avoid an awkward pause. In introducing a professional man his title should be named. A lady in her own home should shake hands when a guest is presented. It is the custom of gentlemen to shake hands when introduced to each other.

When asked a question to be answered by yes or no it is considered in better form to say "Yes, Mrs. A," than "Yes ma'am." Answering questions
 "Yes, sir," and "No, sir," are allowable, but "Yes, Mr. A," is better. When the person addressed does not at first understand, the enquiry should be "Sir?" or "I beg pardon?" or "What did you say, Mrs. A?" or possibly "Yes, Mrs. A?" with the rising inflection.

When in company or when making a call, lounging or rocking should not be indulged in. Certain
 Sitting with the chair tipped back or inelegancies of manner
 with the feet on the rounds is not allowable. Ladies are not to sit with feet or knees crossed. Gentlemen should not sit with the feet elevated. The feet should remain on the floor and should be as inconspicuous as possible.

Fumbling or fussing with the watch-chain or with anything else should be avoided; so also should drumming with the fingers or twirling things between them. When the hands are not serviceably occupied they should be kept quiet. It is said that people unused to society do not know what to do with their

hands and feet. The best direction that can be given is to do nothing with them; do not even think of them. Constant motion of hands and feet gives one an appearance of restlessness that is not conducive to elegance of manner. Repose of manner should be assiduously cultivated. One of Washington's rules of behavior were: "Play not the peacock, looking everywhere about you to see if you be well-decked, if your shoes fit well, and your clothes handsomely."

No one should make himself conspicuous by loud laughing or talking. While it is proper to be bright and lively, and witty if possible, it is not in good taste to try to win notice by these means. It is not a noble ambition to wish to be a clown.

A loud or otherwise discordant voice is not a mark of the best manners. If such a voice is natural it may be trained and toned down, as in singing.

"Humming" is disagreeable and impolite. Reading to one's self is inexcusable. Reading aloud is still worse, unless by special request. Demonstrations of affection are out of place in company or anywhere else in public.

Incessant smiling or laughing is silly; giggling is unpardonable. Laughing is permissible when there is something to laugh at. To laugh when others around us do not know what we are laughing at is rude and unkind.

To exchange glances, to whisper, to make ill-

natured remarks of people either present or absent show a lack of good breeding as well as of good feeling.

If letters are brought to us we should not open or read them in public unless they require immediate attention, and then we should ask to be excused.

We should not interrupt with questions one who is reading or writing, and to look over the shoulder of one so engaged is an impertinence.

Putting one's self forward in company is not a sign of refinement. We are not apt to think favorably of a person who continually talks of himself in a boastful manner.

Putting one's
self forward
in company

Some people seem to enjoy relating their own experiences, from a shipwreck in which they bravely figured, to the minutiae of a fit of sickness. Lord Chesterfield, in a letter to his son, gave excellent advice on this point:

"Modesty is a very good quality, and generally accompanies true merit; it engages and captivates the minds of people. We cannot like a man who is always commending and speaking well of himself, and who is always the hero of his own story. A man who endeavors to conceal his own merit, who sets that of other people in its true light, who speaks little of himself, and with modesty, makes a favorable impression upon those whom he meets, and acquires their love and esteem."

A story is told of Lord Erskine, who was a great egotist, that in conversation one day with Curran he casually asked what Grattan said of himself. "Said of himself?" was Curran's astonished reply. "Nothing. Grattan speak of himself? Why, sir, Grattan is a great man! Torture could not wring a syllable of self-praise from Grattan; a team of six horses could not drag an opinion of himself out of him! Like all great men, he knows the strength of his reputation, and will never condescend to proclaim its march, like the trumpeter of a puppet-show. He stands on a national altar, and it is the business of us inferior men to keep up the fire and incense. You will never see Grattan stooping to do either the one or the other." The story would be better if we could add that the rebuke cured Lord Erskine of talking about himself. But it did not. Egotists are unconscious of their failing, and Lord Erskine continued to fill his speech with what "I thought" and what "I did."

Cardinal Newman sums up the whole idea of courteous conduct in society in the following manner:

Quotation from Cardinal Newman's "Definition of a Gentleman" "It is almost the definition of a gentleman to say that he is one who never inflicts pain."

He carefully avoids all clashing of opinion or collision of feeling, all restraint, or suspicion, or gloom,

or resentment, his greatest concern being to make everyone at ease and at home.

He has his eyes on all his company; he is tender toward the bashful, gentle toward the distant, and merciful toward the absurd.

He can recollect to whom he is speaking; he guards against unseasonable allusions or topics which may irritate, he is seldom prominent in conversation, and never wearisome.

He makes light of favors when he does them, and seems to be receiving when conferring.

He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets everything for the best.

He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, nor insinuates evil which he dares not say out."

QUESTIONS

What is the use of society manners?

What is the effect of polite phrases upon one who uses them?

When are compliments in order?

What should be our manner when a person is talking to us?

In what estimation is the man generally held who is the hero of his own story?

. What does repose of manner indicate?

Manners at Church



PUNCTUALITY

ENTERING CHURCH

UNSEEMLY CONDUCT

DRESS

COURTESY TO STRANGER

CONFORMITY

MANNER OF LEAVING



*"Love doth not behave
itself unseemly"*

LESSON VII

MANNERS AT CHURCH

THERE ought to be no necessity for mentioning manners in church, since the associations of the place should naturally inspire decorous behavior, but certain proprieties are often violated, more, it is to be hoped, from ignorance than from a want of respect and reverence. Reverence is a habit of mind to be cultivated and exercised toward all that is great and good. It is a trait of character that we, as Americans, are accused of lacking, and we should hesitate to do anything that will furnish foundation for the criticism.

A certain lady was asked why she always went to church so early. "Because," said she, "it is a part of my religion not to disturb the religion of others." Appreciating this idea, we should be punctual to the hour appointed for the service to commence, or if by accident we arrive too late, we should wait at the door during the opening exercises, and enter when there is a change in the service. Respect for the place, for the congregation, and for the clergyman in charge should lead us to avoid being late.

Punctuality

We should enter church quietly and soberly. Gentlemen and boys should remove their hats at the door — not half way up the aisle. Ladies precede gentlemen. Formerly it was the custom, when a lady wished to enter a pew in which gentlemen were already seated, for the latter to rise and pass out that the lady might have the most desirable place. This custom still holds in some churches, but it is equally courteous, considering the slight choice, for gentlemen to keep their seats when a lady enters. It saves disturbance, and if the services are in progress the interruption is not so great.

It seems more ill-mannered to whisper or to laugh in church than anywhere else, because, although it may not be so intended, such conduct has the appearance of irreverence. Impoliteness of the same nature is shown by looking around at new-comers or by twisting the neck to ascertain who is seated behind us. It is said that this disregard for good manners once received merited denunciation from a Scotch clergyman, who astonished his congregation one Sunday by calling out the names of those who came late. This rebuke, as the old adage says, “killed two birds with one stone.” It applied not only to the dilatory but to the over-curious.

We should avoid moving about, or opening or shut-

ting books, or a general restlessness of manner. Looking at a watch, as if we were impatient of the length of the service, is rude. Reading is disrespectful to the one who conducts the services. If we cannot give respectful attention it were better to stay at home.

Church is not the place for showing off striking effects in costume or new fashions.

Dress

Here, as elsewhere, there should be appropriateness in the style of dress. Whatever is showy or liable to cause undue notice, if ever worn, should be reserved for other occasions, as it has no place in church with well-bred people. It is in the worst taste to deck one's self out in jewelry and gewgaws—and it indicates a vain and foolish character.

When an usher brings a stranger to our pew we should welcome him by any suitable attention in our power. This duty is so self-evident that it hardly seems worthy

Courtesy to strangers

of mention, but it is not an unusual occurrence for a person poorly dressed or peculiar in appearance to be made uncomfortable by the cold stare or haughty glances of the pew-owner. This shows a spirit most unbecoming to the place. We should hand strangers a book, and if anyone near us seems to have difficulty in finding the place we should pass him our own open book. At the close of the service, especially in small churches, it is kind to hold some con-

versation with the stranger and to invite him to come again.

When we enter other churches than our own we may find a marked difference in the manner in which the services are conducted, but if they are such that we may properly join in them it is courteous to do so. **Conformity** It is rude to sit when the congregation stands unless we have a good reason for not rising. If there is anything unfamiliar or uncommon in the service it is the grossest rudeness to evince curiosity or to ridicule by talking or laughing. As our attendance is entirely voluntary, we are inexcusable if we injure the feelings of anyone by not conforming at least to the spirit of the services and to the ceremonies so far as we have no conscientious scruples against them.

As the time for the close of the service approaches we oftentimes see people so much in a **Manner of leaving** hurry to leave the church that they drop their books noisily in the rack, and with the utmost haste don overcoats and wraps and make every preparation for a rush to the door as soon as the last word is spoken. Such speed is indecorous; so is idle chatter or laughter. We should pass slowly and quietly down the aisle with the dignity becoming the place and the occasion.

QUESTIONS

Why does rudeness seem worse in church than elsewhere?

What is reverence?

State reasons for being punctual at church.

What spirit should be exercised towards strangers in church?

How far should we conform to church services?

Manners toward the Aged



WAITING UPON THE OLD

GIVING THEM THE BEST SEATS

ANSWERING QUESTIONS AND LISTENING
WITH ATTENTION

CONVERSATION AND READING

REFRAINING FROM CRITICISM

MANNERS TOWARD THE UNFORTUNATE

TREATMENT OF THE POOR AND HUMBLE



*"Love as brethren, be pitiful,
be courteous"*

LESSON VIII

MANNERS TOWARD THE AGED AND THE UNFORTUNATE

MR. DRUMMOND says that the one secret of politeness is to love. Love in the form of kindness is the sentiment that should actuate us in our bearing toward the aged. We should never forget that gray hairs are honorable; no matter where we see them nor under what conditions, if our hearts are right there is an instinctive feeling of respect or sympathy or pity for the old that we do not ordinarily experience for the young. Even among the lowest races veneration for old people is almost universal. If, in this connection, we follow the golden rule, and do as we would like to be done by, it is possible that when we are old we shall be honored and treated with gentleness and consideration. The story of *The Wooden Bowl* points a moral:

An old man who had a home with his son had become so infirm that he could no longer work. His son treated him unkindly, and grudgingly gave him his scanty portion of coarse food, making the poor old man feel that he was considered a burden by his own child. Things grew worse, until at last he was not

allowed to dine with the family. His son made a wooden bowl for him, from which he ate in the kitchen. One day this son saw his own little boy at work with a jackknife and a piece of wood.

"What are you doing, my child?" he asked.

"I am making a wooden bowl like grandpa's for you to eat out of when you are old, father," said the child.

It is related that this answer made such an impression upon the son, showing him what treatment he had a right to expect from his own children after the example he had given them, that thenceforward he treated his father with the respect and tenderness he hoped for when time should have laid its hand heavily upon him.

As people grow old and are obliged to lay aside
Waiting upon the old the more active duties of life it is but
natural that they should lose something
of their buoyancy of spirits in the knowl-
edge that their usefulness is at an end. It is then
that those for whom they have cared so long should
try to bring some brightness into their lives and to
render their declining years peaceful and happy. As
their eyes grow dim and their steps feeble, we should
be quick to perceive their wants, and minister to
them in such a way as to make them forget their fail-
ing powers. There are many loving services which
we can perform for them. Grandmother loses her

spectacles, drops the stitches of her knitting, tries to thread the point of her needle. Younger eyes should take the place of her own cheerfully and unobtrusively. To find for grandfather his hat and cane, to bring him his newspaper and warm slippers, are little things, but they serve to make him happy and to feel that he is not in the way. Old people are often sensitive to anything like a slight, and their feelings are easily hurt by a real or fancied neglect.

Old people are entitled to the most comfortable chair, to the warmest corner by the fire in winter, and in the evening to the place in which their dimmed eyes shall receive the best light. When an elderly person enters a room in which a younger person is occupying the easiest chair the latter should not only offer it but rise and give it to the older one. At table the seat of honor or of greatest comfort belongs to the oldest, who should also be served first and have his wants carefully attended to. In cars and in public places the old should not be allowed to stand; young people ought to give up their seats promptly and ungrudgingly to those whose need is greater than their own.

If, through forgetfulness, old people ask the same question or relate the same anecdote over and over again, we are not to grow impatient. Failing memory is one of the trials they have to bear, and we

Giving them
the best
seats

Answering
questions
and listening
with attention

should never do anything to remind them of it, but rather reply willingly to their questions and listen respectfully to their tales. And if they grow querulous and unreasonable we ought to humor their whims as we would those of a little child, at the same time regarding them with the respect that belongs to gray hairs. If they are deaf, we should repeat patiently and gently, and never shout an answer.

When old people like to talk about their younger days or to dwell upon scenes and incidents of the past it is only kind for us to display an interest in their narrations. If we love them it is easy to become interested, and if their experiences have been rich and varied we can learn much from them. We ought not to be so selfish as to wish to monopolize the time in talking about ourselves and our affairs, thus depriving them of the privilege of taking part in the conversation.

One polite attention is to read to the old articles and books of their own choice, even if they are prosy to us. Time unoccupied hangs heavily upon their hands, and oftentimes listening to another's reading is the only source of recreation left them.

Sometimes the old-fashioned expressions of the aged seem ludicrous to us, and we are inclined to show our amusement at their use. In olden times children were not

Conversation
and
reading

Refraining
from
criticism

taught so carefully as they now are to speak correctly. A habit of speaking once acquired is not easily changed ; therefore we should not criticize the aged for their quaint phraseology nor try to correct them as we would our younger brothers and sisters.

Usually those who have been trained in good manners when they were young will continue to be good-mannered, but when it becomes difficult for the old to get about, when failing sight and hearing render their perceptions less keen, we must not notice nor criticize an occasional lack of polite usage as we would in the young.

It is said that a true gentleman never sees personal deformity or blemish. If we possess a fine sense of propriety and delicacy we shall ever be restrained from staring at the deformed, the peculiar, or the unfortunate. If we have an overweening curiosity of this kind we must put it down as vulgar and unrefined. Nothing will attract a crowd more quickly than an intoxicated person, or some one in the custody of a policeman. This proves the vulgarity of the ordinary crowd which we should usually shun. The golden rule should be in full force when the deformed, the crippled, the unfortunate, are near us. We should not seem to see any peculiarity, much less talk about it or ask how it happened.

Manners
toward the
unfortunate

So little pleasure comes into the lives of the very poor that if we can bring them any brightness by our manner toward them **Treatment of the poor and humble** we ought to consider it a privilege to do so. A short sermon bearing on this point was once preached by Jacob Abbott, in the following words:

“A poor old woman was engaged one morning washing down the stairs at a hotel. Before she had finished her work some travelers who had arrived by an early train came in. The first one came hurrying along, and without giving the poor woman time to move her pail, said to her in a rude and surly voice ‘Can’t you take your pail out of the way?’

He looked upon the woman with an expression of contempt, and muttered to one who was with him: “What an ugly old creature!”

Very soon afterwards two other gentlemen came in. The older one paused a moment as he came up, and then said pleasantly: “Don’t move your pail, madam; I can step over it.”

She, however, made haste to move it. “I am sorry to disturb you at your work,” said he, and looked down with a smile and a nod as he passed on.

The poor woman’s face was lighted up with something like a smile in return, and as the gentleman passed on she said to herself: “There’s one person, at least, who does not hate me.” And tears came into her eyes.

When the two gentlemen reached the top of the stairs the younger one said: "You were very polite to that old woman?"

"Well," rejoined the other, "stop and look at her. See her sallow and wrinkled face; and what a sorrowful and careworn expression upon it! There was a time when she was young and full of hope, when everything looked bright and she was happy. But look at her now, poor thing! We cannot help her much, but we can, at any rate, respect her misfortunes, and speak a kind word to her as we go by."

Whenever we see a poor man or a poor woman or child, we should not look upon them with contempt nor address them with reproach, but speak to them, if we have occasion to speak at all, kindly and considerately. Thus, instead of adding to their humiliation and suffering, we shall be doing something to lighten their sorrows.

"Love as brethren, be pitiful, be courteous."

QUESTIONS

What feeling should we have toward the aged?

Mention many ways by which we may show politeness to them.

How should we treat the unfortunate?

What is the lesson to be drawn from Jacob Abbott's sermon?

What does the story of *The Wooden Bowl* teach?



Manners at Amusements



PUNCTUALITY

TAKING SEATS

WAITING FOR AN ENTERTAINMENT TO BEGIN

GAZING ABOUT AND MAKING CRITICISMS

LOOKING AT A WATCH OR A CLOCK

APPLAUSE

COURTESIES TO PEOPLE NEAR US

TIME AND MANNER OF LEAVING



*"Manners are not idle, but the fruit
Of noble nature, and of loyal mind"*

LESSON IX

MANNERS AT PLACES OF AMUSEMENT

PERHAPS nowhere are bad manners more disagreeable than in public places of amusement. These being places to which people are admitted on payment of a fee, it becomes actual dishonesty when they are defrauded of the pleasure they have paid for by the conduct of those about them. A gay group of acquaintances who chat freely and audibly during a sweet strain in opera or oratorio, whose smothered laughter obscures the light and shade of the music's loveliest passages, are for the moment thieves and robbers. Not that they appreciate the enormity of their ill-breeding; far from it; offences against good taste are always very lightly esteemed by those who commit them, and the most charitable excuse for them is that they know no better. But the annoyance they cause, the suffering they inflict upon innocent people who wish to listen, to say nothing of the insult they offer to the performers, can hardly be overstated.

When we attend a lecture, concert or other entertainment it is not polite to performers or audience to arrive late. Musicians and

Punctuality

lecturers are often extremely sensitive to the slightest interruption, and it is unkind and discourteous to annoy them. If we really cannot help being late we should wait for an intermission, or for the most favorable time, and then enter as quietly as possible.

When there is a choice of seats we have a right to take the best that remains when we arrive. But to be over-particular or to lose our patience when we do not get our exact preference shows a lack of self-control that is even more unseemly in public than in private. It is better to have the poorest seat than to push and elbow others aside in order to obtain the best. We often see surprising exhibitions of selfishness in public on the part of people who pride themselves at home and in company on their politeness.

If we are too early or if there is delay in beginning we should wait with well-bred quietness. Nothing more surely marks the ill-bred person than noisy demonstrations of impatience in waiting. A reposeful manner is something to be desired, and waiting furnishes opportunity to cultivate this grace. Loud laughing or talking, eating candy or nuts, or doing anything to attract attention or to make ourselves conspicuous in any way are in very bad form.

It is rude to stare at people near us, or to turn

and look around the assembly hall as if it were important that nothing should escape our notice. To criticize people or their dress, to laugh at the peculiar or the unfortunate, are all marks of ill-manners. A crowd is sometimes guilty of rudeness of which individuals that compose it would think themselves incapable. Something ludicrous happens which ought to pass unnoticed, but a thoughtless person starts the laugh and it ripples through the crowd before anyone realizes what he is doing. An instance of this kind once occurred at a high school graduation. A half-crazed woman wandered into the hall and the audience laughed audibly. The poor creature was frightened and confused and began to talk; the laughter burst out anew. Just as those in charge of the exercises began to fear a serious disturbance, a young man, one of the graduates, took his own chair and, stepping from the platform, politely offered it to the bewildered woman. She accepted it with gratitude and kept quiet during the remainder of the exercises.

Gazing about
and making
criticisms

It was a simple thing to do, and yet this young man was seemingly the only one in the great audience who had the thoughtfulness to avert an unpleasant interruption by a courteous and graceful act. Doubtless the people who "did not think" envied the young man his fine manners. The moral of this incident for us is that we should be particularly on our guard

when in a crowd and not be swayed to do that which at another time we should consider cruel and discourteous.

To take out one's watch or to look at a clock during an entertainment is like saying we are not enjoying ourselves and are feeling impatient to go. If the speaker sees this it is apt to affront or dishearten him when he is doing his best to amuse or to instruct us. If it is necessary for us to know the time we should take out our watch without being seen and be careful that the click of shutting it is not loud enough to be heard.

It is proper to show pleasure if the entertainment affords it. It is even a kindness to a speaker, singer, or other performer to give some sign of our appreciation. As the custom is to applaud, it is rather dispiriting to the performer when applause is lacking or faint. But it should not often be boisterous or very long continued. Occasionally when enthusiasm runs high over some really meritorious performance we can excuse tremendous applause; but even then rapping upon the floor with canes, stamping of feet, and whistling hardly seem complimentary to audience or performer.

When in a public gathering and even among strangers we should not be unmindful of certain small courtesies which add to the enjoyment of others. We should

Looking at a
watch or a
clock

Applause

Courtesies to
people
near us

hand our program or opera-glass to one near us who has none, and if a question is asked about the performance we should answer with cordial politeness to the best of our ability.

It is the part of a lady or a gentlemen to remain until the close of an entertainment, even though it does not prove very interesting. If there is urgent reason for leaving, — for instance, in order to take a train — we should do so during an intermission and as noiselessly as possible. To leave just before the conclusion of an entertainment in order to avoid the crush or to secure the best seat in a car is an exhibition of selfishness, and the additional comfort gained is not worth the sacrifice of good manners required to obtain it. Usually some choice part of a program is left until the last, and neither the performers nor the listeners should be disturbed by the confusion of preparations for departure. It is the custom of Theodore Thomas, the noted orchestral leader, to signal his musicians to stop abruptly in the midst of a number, if the least disturbance arises. Many a time the well-bred people in an audience are defrauded of much of the last selection by the rude and ill-bred who leave in unseemly haste. If the example of Mr. Thomas were more generally followed it might prove a lesson in manners to the thoughtless and selfish. In public as well as in private we have no better maxim

Time and
manner of
leaving

to follow than to do unto others as we would that they should do unto us.

QUESTIONS

Explain how rudeness may become dishonesty at places of amusement.

What exhibitions of selfishness are sometimes seen at such places?

What caution should we observe when in a crowd?

What kind of applause is complimentary?

Show how the golden rule applies to the manner of leaving an entertainment.

Manners in Traveling



MANNERS AT THE STATION

BUYING TICKETS

GETTING ON AND OFF THE CARS

OBTAINING SEATS

OFFERING SEATS TO LADIES

LEAVING SEATS TEMPORARILY, ETC.

LAUGHING, TALKING, EATING

CIVILITY TOWARDS OFFICIALS

CIVILITIES TO FELLOW-TRAVELERS

FRENCH AND AMERICAN MANNERS COMPARED



*"For seldom yet did living creature see
That Courtesie and manhood ever disagree"*

LESSON X

MANNERS IN TRAVELING

It is often remarked that there is no better opportunity for studying human nature than that afforded by traveling. In the hurry and rush, on crowded cars and boats, and in the midst of strangers, people are off guard, and unconsciously exhibit their actual traits of character. We need not take a long journey to witness selfishness that few would indulge in, if they thought themselves observed. The true lady or gentleman is never betrayed into a display of ill-manners. Mr. Drummond says: "A gentleman cannot in the nature of things do an ungentle, an ungentlemanly thing; but the ungentle, the inconsiderate, unsympathetic nature cannot do anything else." It does not need a training in politeness, if the heart is right, to enable us to perceive how many small courtesies we can render our fellow-travelers to beguile the tedium of a journey. We should never thrust our favors upon strangers so as to be considered forward and officious, but when we can give real assistance we should do so. A charming illustration of good manners was recently shown in an all-day's

ride between New York and Richmond. A sad-faced woman, with three little children, had her hands and heart full with the care of a crying babe. The pitiful wail of the tiny creature did not strike a sympathetic chord in every heart, as was seen by the look of annoyance on many faces, but it touched one.

"Let me take the little fellow, madam."

The speaker was a handsome youth in the uniform of a West Point cadet. His bright, winning face, his arms held out, captivated the baby, who presently resigned himself to the gentle strength which cradled him so softly, and as he walked to and fro in the car the wearied mother drew a long breath of relief, for her little one's eyes had drooped at last into a deep and refreshing slumber. That youth had fine manners. He knew how to make a common kindness beautiful.

Oftentimes, especially in small places, a crowd gathers at the station whenever a train comes or goes, as if it were a sight not to be lost. It is in poor taste to display listless curiosity anywhere, and it is not people of the greatest refinement who frequent a station for this purpose. Unless we have some good reason for going to a train it is better not to be seen with idlers there. When in the waiting room, if it is crowded, we ought to remember the comfort of those older than ourselves, or of mothers with little children in their

**Manners at
the
station**

arms, and cheerfully resign our seats to them. There is often opportunity here to confer some trifling favor on the poor and humble, to brighten up life a little for them and to lead them to feel that there is still some loving kindness in the world. To amuse a fretful child, or to bring a glass of water to a tired mother, or to get a trunk checked for a nervous old lady costs us an effort not at all commensurate with the assistance and gratification it affords the receiver.

Ladies who are unattended seem to feel an anxiety in traveling that gentlemen do not experience. They appear troubled and hurried, rushing to the ticket-window as soon as it is opened, sometimes even elbowing their way for fear the time will prove too short for them to secure a ticket and board the train. But the agent usually knows his business well enough to be at his post in season for all to buy tickets comfortably, and if other people are as punctual as he is there is no occasion for worry. If we know the amount of the fare it facilitates matters to hand in the exact change. We should not take the time to ask a long series of questions of the ticket-seller, but if information is necessary it should be asked for in the briefest and most business-like way, and the answer acknowledged with thanks.

Buying
tickets

The same rush usually occurs in getting on the

train as at the ticket-office. Because of this passengers
**Getting on
and off
the cars** getting off are hindered by those attempting to get on, and matters are not at all expedited by such unbecoming haste. A good picture of the much ridiculed American habit of hurrying is presented when a company of people crowds up on the steps while another company crowds down. In leaving the cars it is better to wait until the train comes to a full stop before rising, thus avoiding the undignified appearance of staggering down the aisle and the danger of pitching headlong when the motion of the train finally ceases.

**Obtaining
seats** The same cautions apply to obtaining seats in cars as at places of amusements. It is our right to take the best if we are not obliged to do it at the expense of good manners. To occupy more room in any thronged conveyance than our ticket entitles us to take is an open exhibition of selfishness. Unless there is plenty of unoccupied seats we have no right to dispose our parcels and wraps in such a way as to discourage any one from asking for the seat beside us. It is, however, no uncommon sight to see a well-dressed woman, with her possessions arranged upon a seat facing her, sit unconcernedly, without offering to move them, when others are standing in the aisle. And if any one has the courage to ask for the seat, and does so

politely, the request is often granted most ungraciously. Further acquaintance with such a person is unnecessary to confirm our opinion of her ill-breeding.

Courtesy does not absolutely require a gentleman to give up his seat to a lady in a crowded car, but it is pleasant to see that fine politeness which prompts its possessor to treat every lady as he would wish his mother or sister to be treated. A lady should accept such civility with proper acknowledgment, but too often she sinks into the seat offered her as if it were her right, without a word of thanks. This seeming ingratitude is doubtless the cause of the change in custom, as it was once considered rude for a gentleman to remain seated in a car when a lady was standing.

Offering
seats to
ladies

A sister who took a just pride in her brother said of him: "My brother never sits in a car in which a woman is standing. She may be a girl with a peachy cheek and violet eyes, or an old crone carrying home her marketing, a stately lady richly dressed, or a buxom dame with somebody's weekly washing in her basket. To him it is quite the same — she is a woman — and it is not his custom, as a member of the stronger sex, to sit in easeful comfort while a woman balances on two uncertain feet, or clings desperately to a strap in a jolting, swaying car." The sister added that she had no patience with those

of her girl friends who accept such courtesy as his without even the grace to say "Thank you." She held that good manners on the road as well as in the house require the acknowledgment of every kind act by a prompt expression of thanks.

Some time ago a lady who resides in a college-town, and who is as remarkable for her dignified bearing as for her personal beauty and elegance, entered a crowded horse-car in which there was a number of students, all of whom arose to offer her a seat. She accepted one with thanks. Presently a poor woman entered with a heavy bundle in her arms. Not a seat was offered. The lady waited a moment, and finding that no notice was taken of the woman, arose and asked her to take her seat. At once a dozen young men sprang up, but she coldly declined the attention and remained standing, greatly to the discomfiture of the collegians. It was a quiet but effective rebuke.

If any one leaves his seat for a short time without some parcel, wrap, or other article in it to show that it belongs to him, he cannot rightfully claim it on returning. Courtesy forbids our taking a seat when we know that it may soon be claimed by another. If there is an unoccupied seat beside a person we should not take it without asking if it is engaged. If any one asks to sit beside us we should assent with cordiality,

Leaving
seats
temporarily,
etc.

not manifesting impatience at being disturbed. As the seat next the window is considered the choice one, a gentleman should offer it to a lady.

Loud talking and laughing in cars or in other public conveyances is unrefined. A party of young girls once entered an elevated railway car already filled with passengers. They were pretty, well-dressed, and intelligent-looking, but they laughed so boisterously, talked so freely of their own affairs, and so disdainfully regarded the older people in the car that it was quite plain they were ignorant of good manners. Constant eating of fruit or candy, or nuts generally accompanies loud talk and laughter and similar rude behavior. On a long journey it is necessary to eat luncheon, but to do this in a well-bred way is a very different thing from the continual munching indulged in by a certain class of travelers.

It is a civility due a conductor to have our tickets ready when he calls for them. Ladies are apt to be delinquent in this respect, often consuming much time in looking in bags and pocket-books for the missing article. We should thank a trainman who raises a window or shuts a door for us, or train-boy who passes us a cup of water. We need not be ungracious if the latter frequently urges his comforts upon us or puts a magazine or a book in our lap every few moments. We

Talking,
laughing,
eating

Civility
towards
officials

can better afford to decline his wares with civility than to add to his discomfort and to our own by surliness or petulance.

No gentleman will see a lady trying to open or to shut a window, to reverse a seat, or to take a bundle from the rack without offering to help her. The service should be politely acknowledged and the gentleman should touch his hat as he turns away.

We should be patient in answering questions, and should, so far as it comes in our way, relieve the aged or those unaccustomed to traveling from any anxiety relating to their safe arrival at the desired destination. Although we should be slow in making the acquaintance of strangers whom we meet in traveling, it is not in bad form to speak of objects of interest, as we pass them, to anyone sitting near.

In comparing the politeness of French children with that of boys and girls of America a writer relates the following:

French and American manners compared "I was traveling in a compartment with a little French boy of twelve, the age at which American children, as a rule, deserve killing for their rudeness and general disagreeableness. I sat between him and the open window, and he was eating pears. Now most boys in our country, of that age, would either have dropped the cores upon the floor or tossed them out of the window, without

regard to anybody. But this small gentleman, every time, with a 'Permit me, sir,' said in the most pleasant way, rose and came to the window and dropped them out, and then with a 'Thank you, sir,' quietly took his seat. French children do not take favors as a matter of course, and unacknowledged. And when in his seat if an elderly person came in, he was the very first to rise and offer his place, if it was in the slightest degree more comfortable than another; and the good nature with which he insisted on the new-comer's taking it was delightful to see."

The writer further adds:

"Politeness with the French is a matter of education as well as of nature. The French child is taught that lesson from the beginning of its existence, and it is made a part of its life. It is the one thing that is never forgotten, and the lack of it never forgiven."

QUESTIONS

Why does traveling afford a good opportunity for studying character?

Does courtesy require a gentleman to give up his seat in a crowded car to a lady?

Discuss loud talking, etc., in public conveyances.

Mention civilities to be shown to fellow-travelers.

Compare French and American manners.

Manners in Stores



COURTESY TO SALESMEN

HANDLING GOODS

FAULT-FINDING

THE OVER-ECONOMICAL SHOPPER

COURTESY TO OTHER SHOPPERS

VISITING IN STORES

TWO STORIES FOR THOSE WHO MAY

BECOME CLERKS

CONDUCT IN A POST-OFFICE



"We should consider not only the courtesy we owe to others, but the respect we owe to ourselves"

LESSON XI

MANNERS IN STORES AND OTHER PLACES OF BUSINESS

A LITTLE thought will disclose to us how much our happiness depends on the way other people bear themselves toward us. The looks and tones of those we meet, the conduct of our fellow-workers or employers, the faithful or the unreliable people we deal with, what people say to us on the street or in the school or the shop or wherever we meet them — these things make up very much of the pleasure or the misery of our lives. We may turn the idea around, and remember that just so much are we adding to the pleasure or to the misery of other people's existence. And this is the half of the matter which we can control. Whether any particular day shall bring to us more of happiness or of suffering is largely beyond our power. Whether each day of our life shall give happiness or suffering rests with ourselves. Most of our time is largely concerned with business affairs; consequently our greatest opportunity for contributing to the well-being of others comes through our business relations and the occurrences of every-day life.

A goodly supply of forbearance is needed in shopping, but no true lady or gentleman will lose temper, even when a clerk is impertinent and disobliging. Indeed, like begets like in shopping as in other transactions; if those who buy are courteous and pleasant it is usually reciprocated by the salesman. We should not make unnecessary trouble for clerks by asking them to take down goods which we do not intend to purchase. This is so frequently done that it not only tries their patience but adds greatly to their work. We should ask definitely for what we want, and when we have seen the article, make up our minds quickly in regard to buying it, rather than to dawdle over the decision and waste the time of all concerned. If we wish merely to examine before buying at some future time, it is better to say so, and then the merchant will not be disappointed if we do not purchase. When a clerk takes great pains to please us, we should not forget to express our appreciation of his efforts.

The hand is of great assistance in ascertaining the quality of many goods which we intend to purchase, and it is legitimate to use it properly, but to pull over and toss about laces and ribbons and other delicate fabrics, and leave them rumpled and tangled, indicates a lack of fine taste and of consideration for those with whom we are dealing.

Courtesy
to
salesmen

Handling
goods

The practice that is called cheapening or beating down the price has nearly gone by in first-class shops and with well-bred shoppers. Most tradesmen have a fixed price for everything and will not abate. Yet there are still those who think that one of the great arts of shopping is to disparage the articles shown to them, to exclaim at the price, and to assert that at other places they can get exactly identical goods at considerable less cost. In this, as in all business transactions, it is best for both parties to adhere to the truth. If we really like an article we should gratify the salesman by saying so. If we know that the price is a fair one it is wrong to attempt to get it lowered.

Fault
finding

Selling to a very close economist, particularly if she can well afford a sufficiently liberal expenditure, is very trying to the salesman. The length of time such a person will ponder over each thing before she can "make up her mind," the ever-besetting fear that she may have to give a few cents more in one store than in another, her long deliberation as to whether a smaller than the usual quantity may not be "made to do," her predilection for bargain-seeking in far-off streets, and the trouble she gives to the people behind the counter are witness to an ill-breeding based upon petty penuriousness and lack of a delicate sense of honesty.

The over-
economical
shopper

When others are standing at the same counter with us we should politely wait our turn, **Courtesy to other shoppers** regarding their convenience before our own. We should not demand the attention of a clerk who is occupied with another customer, nor exhibit curiosity in what others are buying. If we are in great haste and customers who seem to have plenty of time are at the counter before us we may ask their permission to be waited on while they are examining goods, apologizing for doing so. Interfering with other people who may be standing near, by either praising or deprecating any of the articles they are looking at, is a piece of gratuitous impertinence. They should be left to the exercise of their own judgment, however faulty it may be, unless they ask advice.

If we meet an acquaintance unexpectedly in a store, **Visiting in stores** we should not engage in a long conversation with her, and thus detain the salesman from waiting upon other customers. We should complete our purchases first and then step aside and converse. A store is hardly a suitable place for social intercourse, and certainly not for an interchange of confidences, as bystanders may overhear.

“The other day, wishing to buy a portière for a certain doorway in my house, I visited a shop where such articles were displayed in abundance. It may

seem strange, but I could not make a selection in that establishment where fabric and color and price were in widest variety, because of the manner of the salesman. This young man antagonized me by his lofty patronage. He began by informing me that I did not know what I wanted, scoffed at my taste, and altogether made himself so insufferable that I left the place without becoming a purchaser. A half hour later, in another store, I bought not only the article of which I had been in search, but several others which I had not intended to procure. In this case the clerk was kind, polite, and respectful, leaving to his customer the right of private judgment."

Two stories
for those who
may become
clerks

"Once when General Grant was in Chicago," said an army official, "he lounged about Sheridan's headquarters a good deal. His son Fred was at that time on Sheridan's staff, but was absent one day, and the General took his place at Fred's desk to look after the business. A nervous, irritable old gentleman came in to inquire for some paper that he had left with Fred. When he stated his case General Grant took up the matter in a sympathetic way, and proceeded, after the manner of even an over-anxious clerk, to look the paper up. The document could not be found, and General Grant, apologizing, walked with the old gentleman to the door. As I walked down the stairs with the mollified visitor, he turned and

asked: 'Who is that old codger? He is the politest clerk I ever saw at military headquarters. I hope Sheridan will keep him.' I answered quietly, 'Why that is General Grant.' The old gentleman was dumb. His astonishment was too great for expression."

The post-office is a public place the use of which is often abused. Often, groups of **Conduct** in a young-people gather there, ostensibly **post-office** to transact business peculiar to the institution, but really because it furnishes a shelter in which to meet and converse with acquaintances and friends. Those whose taste inclines them to linger there are usually the ones who indulge in loud talk and laughter, stare idly at the comers and goers, crowd to the windows and clamor for their letters, and make themselves extremely obnoxious to the clerks and to all well-bred people. Our only object in going to a post-office should be to mail or to receive letters, to purchase stamps, or to attend to other like business, which we should do in as quiet and as respectable and expeditious a manner there as we would at a merchant's or a banker's.

QUESTIONS

Mention the proprieties of shopping.

How should we conduct ourselves toward salesmen?

Discuss the practice of "beating down" or driving a sharp bargain.

What lesson is to be drawn from the incident related concerning General Grant?

What opportunities come to us through our business relations?

Manners in making Gifts



TO WHOM SHALL WE MAKE GIFTS

CONSIDERATIONS IN GIVING

USE TO BE MADE OF GIFTS

ACCEPTING GIFTS FROM GENTLEMEN

ACKNOWLEDGMENT OF GIFTS AND FAVORS



*"The gift without the giver
is bare"*

LESSON XII

MANNERS IN MAKING AND IN RECEIVING GIFTS

THE custom of making presents prevails so largely in this country that it has come to be a matter of serious import, needing its own code of rules to keep it within the bounds of good taste and courtesy. If the virtue of gratitude were cultivated by the lavish giving of presents it might be worth while to keep up the custom, but too often it degenerates into a kind of business traffic, with no accompanying sentiment but that of sordidness. Thus gift-making defeats its own ends, and probably it is due to this fact that favors which cannot be bought or paid for with dollars and cents are so little valued and so carelessly and indifferently acknowledged. The lack of refinement in making gifts and the lack of appreciation of small favors are two fruitful sources of criticism on American manners.

It is a pleasant custom for members of a family or for intimate friends to exchange gifts at Christmas or on birth-days or to commemorate some event that we wish especially to hold in recollection. It is one of the

To whom
shall we
make gifts?

amenities of life that creates good fellowship, and does its part in keeping alive the fire of friendship. It brings good cheer to the home, and engenders a feeling of love and tenderness for father, mother, brother and sister. To make presents outside of the family circle is a subject to be carefully considered. We must first feel assured that a person will welcome a gift from us. Possibly he may not wish to incur an obligation, or he may think himself bound to make a return when he is unable to do it. It is as indelicate to put one under an uncomfortable sense of obligation as it is to begin the bestowal of gifts upon those in better circumstances than ourselves. We can hardly do the latter without leaving ourselves open to the charge of mercenariness in our giving or of a hope that our gift will be repaid by another far more valuable. When the object is something rare or unique which cannot be purchased and which may be seen and used to greater advantage in the house of our more wealthy friend, it may be allowable to bestow it. But to give an expensive article of dress, jewelry, furniture, or bric-a-brac to one whose means of buying such things are quite equal, if not superior, to our own savors of toadyism.

We should not prize a gift, whether bestowed or received, for its value in dollars and cents.

Considerations	
in	Even in charitable giving we know that
giving	the poor widow who gave out of her

penury, and but a mite, was as highly commended for her spirit of benevolence as if her gift had been much greater. It is the same in gifts of friendship. Lowell says:

“The gift without the giver is bare,”

and he who gives because of the mere value of the gift, and without the fine feeling that should prompt the giver would do better not to give at all. We should not give beyond our means. The old maxim that ‘charity begins at home,’ is a sound one to adopt. On the whole it is better not to make too costly gifts, and thus turn what should be a pleasure into a burden. The gift should be selected with reference to the one who is to receive it. There are persons who believe that presents are made for mercenary reasons, and who make a point of repaying them as soon as possible by a gift of something equivalent in value. This does not indicate delicacy of feeling, as it implies suspicion of the donor’s motive. If prompted by the right sentiment in giving, the donor will justly feel hurt at being directly paid for his gift and consider that he has been treated insultingly.

“One of the most difficult things to learn and to practice in social ethics is the duty of remaining gracefully under a sense of obligation. The sturdy honesty of the Anglo-Saxon, his very independence and love of balance, prompt him immediately to

return a favor, unmindful of the fact that a quick repayment of a favor is a kind of ingratitude and that it savors more of wounded pride on the part of the one than of kindly feeling toward the other. The worst possible return for a kindness is at once to make an ostentatious show of an equal return.

“You gave me that, I give you this; and now we are quits” — may not be said in words, but that matters little if it is said as plainly in deeds.”

Having accepted a present it is our duty, and it ought to be our pleasure, to let the
Use to be giver see that we make use of it as
made of intended — and that it is not thrown
gifts away upon us. If it is an article of dress or personal decoration, we should take occasion on the first suitable opportunity, to wear it in the presence of the giver. If an ornament for the table or for the parlor, we should place it there. If a book we should not long delay in reading it, and should speak of it to the giver as favorably as we can.

It is dishonorable and rude to give away a present, at least without obtaining permission from the original giver. We have no right to be generous at the expense of another or to accept a gift with the secret determination to bestow it upon somebody else. If it is an article that we do not want, that we cannot use for ourselves, or if it duplicates something we already possess, it is best to say so candidly, at the

same time expressing our thanks for the offer, and requesting our friend to keep it for some other person to whom it will be of more service.

Young ladies should be careful how they accept gifts from gentlemen. No truly modest and refined girl will incur such obligations as this entails. And no gentleman who really respects her will offer her anything more costly than a bouquet or a book or some inexpensive trifle that perhaps derives its chief value from association. To present a young lady with articles of jewelry or of dress, or with an expensive ornament ought to be regarded as an affront rather than as a compliment, excusable only in one who is ignorant of the niceties of society. And if he is so untutored she should set him right, and civilly, but firmly refuse to be his debtor.

Accepting
gifts from
gentlemen

On accepting a gift acknowledgment should be made at once. To be left in doubt as to whether it has been received is not flattering to the donor. It is an accomplishment, and worthy of cultivation if we do not naturally possess it, to be able to express gracefully our gratitude for favors received. Travelers say that even in the heart of Africa, the natives consider it a punishable offence to neglect to thank a person who confers a benefit.

Acknowledg-
ment of gifts
and favors

“Why do you suppose Madame B—— has so many

friends?" asked a young girl about an aged lady who received a great many visits and tokens of remembrance. "Everybody seems to like her."

"I can give you one reason," answered her friend: "She is always grateful for every kindness, and shows that she appreciates even the slightest favor — a flower, the loan of a book — whatever it may be, by a prompt and hearty recognition of any attention, any personal thoughtfulness on the part of others."

QUESTIONS

Discuss the practice of making gifts.

When should the making of presents be carefully considered, and why?

How is toadyism displayed in gift-making?

In what does the value of gifts of friendship consist?

Discuss the practice of making a speedy return of a gift.

What use should we make of presents which we have accepted?

Manners in Borrowing



CARE OF BORROWED ARTICLES

THE BORROWED UMBRELLA

HOW TO RETURN BORROWED ARTICLES

WHEN TO RETURN BORROWED ARTICLES

BORROWING MONEY

LENDING

THE BORROWED TIGER



*"The gentleman is always the
gentleman"*

LESSON XIII

MANNERS IN BORROWING

BORROWING is not a commendable practice. It is much better to buy. The article is then our own, it is always at hand, we are not responsible to anyone as to its safety, while in our possession, and we lay ourselves under no obligations. Whenever possible it is better to go without than to borrow. It is an old saying that "He that goes a borrowing, goes a sorrowing," but it might often be more truly said that the sorrowing falls to the lender. Slackness and indifference are usually characteristic of the frequent borrower, and he is as apt to be as neglectful in returning as he is in providing himself with whatever he needs for the near future. The only compensation for borrowing is to see that the article is speedily returned.

We should be more careful of a borrowed article than if it were our own. Under no consideration should we take the liberty of lending anything we have borrowed without the owner's permission. Perhaps books are most liable to this abuse of privilege. Oftentimes people who believe themselves honest will lend a

Care of
borrowed
articles

borrowed book to half a neighborhood, and if it is soiled or injured, or even lost, will give themselves no concern about it.

Neatness, and regard for the owner, require a borrowed book to be covered and its fly-leaves and the margins of its pages to be kept free from remarks with pen or pencil. Aside from the defacement we have no right to obtrude upon other readers unasked-for opinions.

We should be particularly careful of borrowed magazines, as the loss of one number spoils a whole set.

If a borrowed book is irreparably damaged it is our duty to replace it by another copy, and if that cannot be procured, all we can do is to buy a work of equal value and to present it as the only reparation in our power. We should observe the same rule with all borrowed articles lost or injured. The lender is surely not the person to suffer from the negligence of the borrower.

It is astonishing how many people seem to consider themselves exempt from responsibility in returning a borrowed umbrella. Frequently it is never thought of by the borrower till after the weather clears up, the lender most probably suffering inconvenience for the want of it. Often it is kept until the next rain, when the lender has to take the trouble of sending for it. And

**The
borrowed
umbrella**

then it is very possible that it may not be found at all, some person having in the mean time taken possession of it. In such a case it is a matter of common honesty for the careless borrower to replace the umbrella with a new one, as he is not to suppose that empty expressions of regret or unmeaning apologies will be sufficient compensation for a substantial loss.

When a book is lent to us we should read it as soon as we can conveniently do so, and when we return it say whatever pleasant things we can with truth. How to
return borrowed
articles To send it back to the owner without making acknowledgment of his kindness is inexcusable.

With regard to the practice of borrowing articles of household use, it ought not to be done frequently, particularly when we live in a place where all such things can be easily obtained by sending to the market for them. Still there are persons who, with ample means of supplying themselves with all these domestic commodities, are continually troubling their neighbors for the loan of this or that. If they must be borrowed, an equivalent in measure and quality should be promptly returned. It would seem a graceful and generous act to give even a little more than we borrowed to make up for the trouble to the lender.

It is not polite to keep a borrowed article for a long time. If we agree to return it at a certain

time we should endeavor to fulfill our promise; it is unpardonable to compel the owner
When to re- turn borrowed articles should not ask for it unless he positively needs it or unless the borrower is habitually remiss in returning. If possible we should return a borrowed article ourselves or send it directly by a servant. There should be no carelessness in the matter. On no account should we ask the owner to carry home anything we have borrowed of him.

We should avoid borrowing money and especially small sums or change, for it is possible
Borrowing money that we may forget to repay it and be suspected of forgetting wilfully. Even so small a sum as street-car fare should be repaid, no matter how much the lender protests about the insignificance of the amount.

"I never ask a gentleman to return money he has borrowed," said one man to another.

"How, then, do you get it?" asked his friend.

"After awhile," was the answer, "I conclude he is not a gentleman, and then I ask him."

The same reasoning will apply in borrowing other things as well as money.

When we know that whatever is borrowed will be returned without injury, we should lend
Lending with cordial politeness, and not with an

ungraciousness that brings discomfort to the borrower. But we should regard borrowing as an evil, to be resorted to only when we have no other alternative.

Cardinal Alberoni had a large quantity of silver plate, among which were various salt-cellars wrought in the forms of different animals. A friend of his Eminence borrowed one made in the shape of a tiger, but forgot to return it within a reasonable period. At length, after the lapse of six or seven months, he sent it back, requesting, at the same time, the loan of another in the shape of a tortoise.

The
borrowed
tiger

"You are sent," said the cardinal to the messenger, "to borrow one of my salt-cellars?"

"Yes, your Eminence."

"You will be good enough to tell your master that I lent him one in the shape of a tiger, which is one of the swiftest animals on earth, and it has been more than six months in returning; were I to lend him the tortoise, which is the slowest of animals, I fear it would never return."

This story illustrates the fact that the borrower who is extremely slow in returning is liable to have his honesty as well as his courtesy questioned.

QUESTIONS

What is better than borrowing?

Speak of the care of borrowed things.

What course should be pursued when anything borrowed is lost or destroyed?

How long may we keep a borrowed article and not transgress the rules of politeness?

When too slow in returning what charge is liable to be made against us?

Manners in Correspondence



MATERIAL FOR LETTER-WRITING

THE FORM OF A LETTER

LETTERS OF INTRODUCTION

READING OTHER PEOPLE'S LETTERS

MISCELLANEOUS DIRECTIONS
CONCERNING LETTERS

CARDS AND NOTES



*"Civility costs nothing and
buys everything"*

LESSON XIV

MANNERS IN CORRESPONDENCE AND IN CARDS

LETTER-WRITING as once carried on is becoming a lost art. An almost perfect postal service, cheap postage, telegraph, telephone, type-writer, and various other less direct causes have nearly done away with correspondence in the old sense. Before the day of railroads, when journeys were less easily and quickly made, visiting was conducted by means of long letters in which friends communicated family and other affairs which are now usually talked over face to face. As the writing of long letters has decreased they have been more than supplanted by short letters, notes, or cards, which have created quite an intricate etiquette of their own.

There is much attention now paid to the paper on which letters are written, and we should expend enough thought upon this detail of good form to ensure us against a charge of impoliteness or rusticity. It may be a matter of minor importance, but conformity to prevailing custom and style does not indicate a lack of common sense, as certain people seem

Materials for
letter
writing

to think. Thick white or cream unruled paper, folded square and put into an envelope that matches it in quality, tint, shape and size is always considered in good taste for letters of friendship or for invitations. Tints of green-gray, mignonette, pale lavender, pale blue, and pearl are seen in use upon writing tables of young women of good taste who hold back from extremes in everything. Paper that is decorated in one corner with flowers is in exceedingly bad taste. The plan of having all the note paper stamped with the address is an admirable one, as it conveys necessary information concerning the place to which the answer is to be sent, an item often omitted by absent-minded people. This address should be printed, or, what is better, engraved at the head of the paper in rather plain, small letters, and may be in colors, although black is perhaps preferable. The ink for writing should be black. Good penmanship is desirable, and as it is said to be characteristic of the writer, care should be taken not to have it indicate marked untidiness or carelessness.

A letter consists of six parts: the heading, the address, the salutation, the body, the complimentary ending, and the writer's signature.

The form of a letter

The heading should give the place and date of writing. It may occupy one, two, or three lines, according to the space it requires. It should begin near

the top, and about half-way across the page toward the right. The whole of the date should be on one line. Except in business letters it is allowable to omit the heading and write the same items at the left of the page, lower than the signature. When this is done it is well to write the day of the month in words.

The address consists of the name and title of the person or firm to whom the letter is written. Sometimes, especially in business letters, the residence, or place of business is added. It is polite to use an appropriate title with the name of the person addressed, such as Mr., Mrs., Miss, Dr., Rev., Hon., etc. The address may occupy as many lines as are necessary. It should be lower than the heading, beginning near the left margin of the paper. In familiar letters the formal address may be dispensed with. The form of salutation depends upon the one who is writing, the one addressed, and the degree of intimacy between the two. It is not necessary to be conventional in the salutation of familiar letters. When a gentleman writes even formally to a lady it is proper to use the address: Dear Mrs. — or Dear Miss —.

No precise directions can be given for the body of the letter. A business letter should be concisely, clearly and politely expressed. In any letter the too frequent use of the pronoun I should be

avoided. None but the most common abbreviations should be employed, and no figures except in connection with dates or large sums of money. The sign "&" should not be used except in the name of a firm.

The complimentary ending is a courteous assurance of good faith, respect or affection which is added to the body of the letter. Something should be said in keeping with the style of the letter, and the relation of the writer to the person addressed. In business or formal letters the common forms are: Yours truly, Yours respectfully, Very truly yours, etc. In extremely formal letters, Your obedient servant is sometimes used. For friendly or familiar letters there is a great variety of forms, such as Faithfully yours, Cordially yours, Yours sincerely, Ever most gratefully yours, and many others. The signature should be written distinctly on the line following the complimentary ending, and should preferably consist of the full name, and not of a nickname. A lady when writing to a stranger should write her name so as to show whether she is to be addressed as Miss or Mrs. Either of these words may be put in parenthesis before the name. In writing to an acquaintance the signature should not be preceded by these words.

The superscription consists of the name and title with the name of the town or city, state, and some-

times the street and number. Much care should be taken to write the superscription correctly and clearly. The stamps should be evenly placed, right end up, near the upper right hand corner.

A letter should be conversational in style, containing in a condensed form just what we wish to communicate. It is of no use unless it conveys some information or excites some interest. It may be handsomely written, correct in spelling, punctuation, and construction, and yet so destitute of ideas as to offer no excuse for its having ever been written.

As a letter is said to be indicative of character and attainments, in writing to a stranger it is of special importance to attend closely to both form and contents. A neatly written, well worded letter, concise and to the point often affords a valuable recommendation for the writer, while one of opposite description proves a great hindrance to success.

It is not well to have secrets, but having them it is unsafe to trust them to paper, as letters may go astray and be read by other eyes than by those for whom they were intended. We should be careful not to write anything to the disadvantage of another. This is even more reprehensible than to speak against a person. We may praise and admire, but we should beware of how we blame. Our judgment may be wrong, and we do not know when it may come up against us and make us sorry we ever penned it.

Letters of introduction are similar in form to other letters. They should not be sealed. It is uncivil not to give the one for whom we have written the letter a chance to read it if he desires to do so. Under the superscription should be written — “Introducing Mr. A.” It is better to deliver an introductory letter in person, as the one whose good offices have been requested in our behalf may thus be spared the trouble of calling, or of appointing a place of meeting. If the letter is sent we should enclose a card containing our address. When a stranger brings us a letter of introduction we should show him every attention in our power in order to be courteous both to him and to the mutual friend who writes it.

To break the seal of a letter directed to another person is punishable by law. To read secretly the letter written to another is a violation of the law of honor. One who acts thus meanly would not hesitate to apply eyes or ears to key-holes, or to embrace any opportunity of listening to a conversation not intended for him to hear. Parents are sometimes privileged to inspect the correspondence of children, but brothers and sisters should always take care that their letters shall not be unceremoniously opened by one another. A letter is the property of the person to whom it is addressed, and no one else has a right to read it with-

out permission. In general we should make it rather a point of honor not to read to others letters written to us. While it may not be quite courteous, because implying lack of confidence, to request a correspondent to keep our letters private, it is less discourteous than to give over to the public what was designed for one person only.

We should not feel bound to write to every one who begs us to do so, but should choose prudently whom we will have in that relation, and when we have a few choice correspondents we should not neglect them to the extent that we are compelled to begin every letter with an apology.

Miscellaneous
directions
concerning
letters

Unless to persons living in the same house it is unwise to enclose one letter in another; even then it is not always safe to do so. It is better to send each letter by mail, with its full direction and its own postage-stamp. We should confide to no one the delivery of an important letter intended for another person.

Always enclose a stamp when a reply is asked as a business favor. This is a rule of politeness often violated.

It is not well to try to become familiar with all the intricacies of card etiquette demanded from one devoted to society, but there are many occasions when cards serve a

Cards
and
notes

good purpose and are exceedingly convenient. Therefore we should learn some of the more common uses of these bits of pasteboard. Cards vary in style at different times and for different purposes, and when purchasing them it is best to consult a stationer who is supposed to know "good form" in this matter. In general it may be said that they should be scrupulously plain. Titles are rarely used on visiting cards. A gentleman should prefix Mr. to his name and a young lady Miss. The name should be engraved rather than printed.

In making a formal call, if a servant opens the door, our card should be sent in. If the one upon whom we wish to call is not at home a card should be left. If, in making the first call of the season, we are admitted by the one upon whom we call or by a member of the family we should leave a card as we pass out. If we call upon more than one person at the same house a card should be left for each one unless the number is absurdly large.

When invited to a reception or to a wedding, and it is impossible to attend, if the affair is in town it is customary to call soon and leave cards for those in whose name invitations are issued. If out of town, either a visiting card or a note should be sent, to reach its destination on the day of the event. When it is asked by the hostess that we inform her whether we can accept her invitation or not, we should send word

with the same degree of familiarity or formality that she employs. No one should economize politeness in accepting or declining an invitation.

A card is always sent with flowers, books, bonbons, fruits — any of the small gifts that are freely offered among intimate friends. But in acknowledging these gifts or attentions a card is not sufficient return; a note should be written within a day's time. To omit this courtesy shows rudeness and ingratitude.

It is customary to leave a card at a reception, but not after a tea.

The etiquette of cards may seem trivial, but they afford a way of showing many delicate and not over-familiar courtesies which it might not be possible to do in this busy country in any other way.

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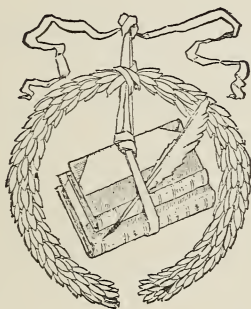
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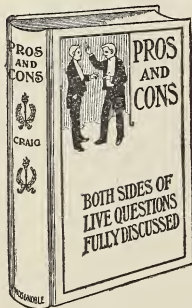
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